The Christian Socialist

The Golden Rule Against the Rule of Gold

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The Fall of Mammon and the Rise of Man

Daniel's Great Prophecy—Worldwide Revolutions "Without Hands" and "Without Blood"—Industrial Democracy to Succeed Age-Long Tyranny

by REV. HERMAN F. [illegible], Editor of the Christian Socialist

[illegible] Babylon, Medo-Persia, Greece and Rome. Daniel distinctly declared of Nebuchadnezzar, ruler of Babylonia: "Thou art this head of gold." The Medo-Persian empire was already recruiting and drilling for their great career of conquest. "Greeks" (chap. 8, 21) was already showing great activity in mental and military progress and growing toward that union of Greek cities which was at last accomplished by Phillip of Macedon which laid the foundation for the wonderful successes of Alexander the Great. By the fourth empire, "strong as iron," Rome was undoubtedly meant. A similar prophecy under the figure of four beasts is given in chapter seven, wherein verse 7 says: "Behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth." Verse 23 declares the fourth beast should "devour the whole earth, tread it down and break it in pieces." All historians, poets, orators and statesmen have referred to Rome as "The Iron Empire." They have spoken of her "iron [illegible] the people beneath her limitless

[illegible] Babylon, Medo-Persia, Greece and Rome. According to Josephus [illegible] Daniel [illegible] sacred Scriptures [illegible] Artaxerxes (464-425 B. C.) [illegible] of the book of Daniel was in the [illegible] Hebrew canon, it is reasonable to believe that it was produced, as it claims, during the Babylonian captivity, or about 600 B. C.

One may wisely repeat in our day with even greater emphasis what Josephus said nearly two thousand years ago: "Let no universe respecting the knowledge of the future, let him be diligent in reading the books of Daniel, which he will find [illegible] writings. From them we believe that God conversed with God; for he did not only prophesy of the future, as did the other prophets, but he also ascertained the time of their accomplishment." (Antiquities, book x, chap. xi.)

The four great empires of the prophecy undoubtedly were Babylonia, Medo-Persia, Greece and Rome. Daniel distinctly declared of Nebuchadnezzar, ruler of Babylonia: "Thou art this head of gold." The Medo-Persian empire was already recruiting and drilling for their great career of conquest. "Greeks" (chap. 8, 21) was already showing great activity in mental and military progress and growing toward that union of Greek cities which was at last accomplished by Phillip of Macedon which laid the foundation for the wonderful successes of Alexander the Great. By the fourth empire, "strong as iron," Rome was undoubtedly meant. A similar prophecy under the figure of four beasts is given in chapter seven, wherein verse 7 says: "Behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth." Verse 23 declares the fourth beast should "devour the whole earth, tread it down and break it in pieces." All historians, poets, orators and statesmen have referred to Rome as "The Iron Empire." They have spoken of her "iron [illegible] the people beneath her limitless

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength, and glory. Thou art this head of gold.

* * *

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

—Daniel 2, 37-45.

Space permits us to comment upon only a few of the striking points contained in this amazing prophecy.

I. THE FALL OF MAMMON'S KINGDOMS PROCLAIMED

The last great world-empire of iron, the Roman, first separated into two parts, like the legs of the image, hundreds of years after Daniel wrote, with one capital at Rome and one at Constantinople. Those two parts later broke into smaller fragments symbolized by the toes of the image. Approximately ten principal governments have since ruled the territory of imperial Rome.

The iron in the legs and toes of the image typifies the rule of the nations from above, by the few, for the few, by force. It signifies tyranny and exploitation. "The divine right of kings" to rob and rule the people is a blasphemy always enforced with iron in peace or war. Swords, spears, guns are the implements of oppression. Blood is the price of protest against robbery and injustice. The iron of despotism has often entered the soul of the people. Their hopes of freedom, plenty and peace have often been drowned in their own blood.

The right object of government is and ever must be the best welfare of all; but no government today is, or ever has been run in the interest of all the people. Whether the government be called a kingdom or a republic, the few have had the benefits and protection of the government's laws, courts, armies and treasury while the many have labored and fought in poverty and pain to maintain them. Political democracy, equality before the law, [illegible] has never yet been [illegible] city, moving, [illegible] industrial lines [illegible] and [illegible] of popular education are all essential to genuine political liberty. And the time is not yet, but it is coming rapidly.

The object of the iron rule is graft. Never have the industries and commerce of a nation been managed for the welfare of the whole people, especially the working people, who most deserve plenty. Always by force and fraud the people who produce have been impoverished that royalty or the "better classes" might revel in unearned, stolen, vicious luxury. The curse of God fell upon Nebuchadnezzar because of economic wrong. (Dan. 4, 27.)

In America today, as in every nation in every age of human history since the dawn of civilization, wealth is produced for profit only, whereas it should be produced for use only; and as a result, the vast majority of the people are distressedly poor.

Russell Sage Report

The report of Dr. Robt. C. Chapin, who had general charge of the recent investigation carried on at the expense of the Russell Sage Foundation, is calculated to awaken most painfully the social conscience and intelligence of our citizens. A part of this report is as follows:

It now requires $900.00 to maintain the average family in animal comfort and working efficiency for one year—no luxuries provided for ($300.00 more than was required in 1900—a 50 per cent increase in the cost of living within twelve years!).

More than half of the adult males of America receive less than $[illegible] per year. ($400.00 less than is absolutely necessary, $[illegible] per year to support the average family—which means that the wife and older children of the average American man must work for wages to help support the family. This includes many shop wives and mothers and [illegible] children.)

[illegible]

ican males receive less than $600.00 per annum. (Which is yet over $300.00 too little to support the average family. No wonder young men fear to marry.)

Over nine-tenths of the adult males in America receive less than $800.00 per year. (Still more than $100.00 below what the average family must have to keep it healthy.)

And less than one-tenth of the adult males receive $900.00 or more. (That is, less than one-tenth of the men of America receive sufficient to support the average family in animal comfort and working efficiency, even as beasts of burden, with no hope of a real human life and its glorious opportunities.)

Defective Children

The Chicago Board of Education, finding so many defective children in the public schools as to retard the progress of the normal children, instituted an investigation last year to discover the number and cause of defectiveness in children. Among the startling statements of its report are these:

It now requires $900.00 per year to maintain the average family in animal health, comfort and working efficiency; and where the family income is $900.00 or over there are few defective children, but where the family income is less than $900.00 per year the majority of the children are defective.

And, by the Russel Sage Foundation report we have just learned that less than one-tenth of the adult males receive $900.00 per year or over, therefore the vast majority of American families are doomed to produce defective children.

Homes Unfit for Children

Theodore Dreiser, the novelist who is gathering materials for a story of social conditions in American cities, lately declared that "An orphan asylum can bring up a child better than the average family. Seventy per cent of the American homes are not fit for a child to live in. They have not the right conditions."

Here's "economic determinism" for you—if the income of the majority of American families is not doubled very quickly with relation to the cost of living the next few generations of children will be defective and the nation will be peopled with imbeciles. (Some think it is now, or the people would not tolerate such slavery and want another day.)

A Revolution Certain

In the face of the awful and terrible facts enumerated above can any sane person prevent his heart from acute aching, his soul from deep sorrowing, or the hot anger of his just spirit rising to the point where righteous indignation bursts into social revolutionary flame?

Why fiddle about petty "reforms" while the nation is plunging in want, misery and despair to utter ruin?

The system that produces these wholesale horrors must be destroyed. And our prophet declares it shall be. The reign of iron shall end. Upon all the kingdoms of Europe especially, into which the Roman empire separated—yea, even in Asia and wherever the iron rule of Mammon prevails over all the earth—the vengeance of God shall fall with a great and terrible destruction. (Chap 2, v. 34, 35.)

"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces." [The feet and toes represent the kingdoms.]

"Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Could any language be more revolutionary? Do orthodox Jews and Christians believe this wonderful prophecy? Will it be fulfilled, or shall the Bible come to be regarded as a book of childish fables because of dead and hopeless prophecies?

It certainly has not been fulfilled yet; but Jesus, constantly associating "the Law and the Prophets," said, "not one jot or tittle" shall pass away "till all be fulfilled;" and the Socialists confidently expect just such a world-wide revolution as Daniel proclaimed. "When the Son of Man comes" he will "find faith" concerning His Kingdom among the Socialists at least.

II. THE RISE OF MAN TO INDUSTRIAL DEMOCRACY—POLITICAL POWER TO BE FOREVER DESTROYED

After the fall of Rome, according to Daniel, the iron kingdoms to succeed it must pass through a peculiar struggle and change before their everlasting overthrow. The "iron" rule from above must become mingled and weakened with "clay," the despotism of rulers must be limited by the increasing power of the common people. The lower classes must dispute the "divine right of kings" and the political struggle must become general.

"As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." Monarchy weakened by increasing democracy. V. 42.

"And whereas thou sawest iron mixed with miry clay, they [the iron despotic powers] shall mingle themselves with the seed of men, [the enlarging popular influence], but they shall not cleave one to another [there shall be conflict and struggle of class interests], even as iron is not mixed [or will not mix] with clay." V. 43.

The iron rule of kings, nobles and bishops was undisputed for ages after the fall of Rome, but the Reformation period—brought on by the discovery of gunpowder, the mariner's compass, the new world, ancient Greek science and literature and the printing press—introduced the struggle for political liberty. Luther, Calvin, Wycliffe, Knox and others did as much or more to promote popular government as to reform theology and ecclesiasticism. The wars of Germany, France and England and the opportunity to find refuge in a new world all led to the American, French, English and German revolutions whereby the common people won the ballot, mingled with the princes in the control of government, yet could not harmoniously "mix" with them, "as iron is not mixed with clay," because of conflicting class interests, and the disturbances growing out of the increase of popular government have distracted every nation of Europe until, in spite of the bloody cruelty of the iron rulers, every nation in Europe is now at least partly, and most of them largely, governed by the ballot. "The seed of men" gains larger and larger power, the "clay" of the people's political influence more and more weakens the "iron" of monarchical and bureaucratic governments.

"And in the days of these kings [the time is now ripe] shall the God of heaven set up a kingdom, which shall never be destroyed; and **the kingdom** [government] **shall not be left to other people,** but **it shall break in pieces and consume all these kingdoms,** and it shall stand forever." V. 44.

Here we see that Daniel foretold a general, complete and final overthrow of the kingdoms of the world—the Mammon rule by force and fraud for purposes of robbery and exploitation—and the establishment by the power of God of a world-wide kingdom **which "shall not be left to other people," but which the people themselves shall rule,** absolutely unhindered by self-appointed robber leaders from above.

"The kingdom of God," a real Theocracy, must be a genuine, unlimited democracy. Only when the people are free can "the voice of the people" be "the voice of God;" and only in a true, full democracy, where the interests of all are identical and no class interests conflict, can God truly speak through human government.

The prophet Samuel in the name of God solemnly warned the Hebrews of the afflictions and crimes that would come upon them if they gave up their simple Theocratic democracy for a monarchy, and judging by all the prophets of the Old and New Testaments, **God must hate kings and monarchies "with a perfect hatred."** And judging by the prophets He evidently wills a world-wide industrial democracy.

And the mammonistic kingdoms of this world are doomed to general and complete overthrow, or the Bible is doomed to failure, scorn, ridicule and oblivion. The Socialists, whether believers or unbelievers in the Bible in general, believe in the revolution it promises.

III. WORLD-WIDE REVOLUTION "WITHOUT HANDS"—DIFFERENCE DENTED CONDITIONS AND METHODS FORETOLD

The time when Daniel's prophecy is due to be fulfilled is determined in two ways:

1. By the symbolic "weeks" and "days" mentioned by Daniel. By these multitudes of students have arrived at the conclusion that this twentieth century after Christ, even the earlier part of it, is to witness the "consummation of the ages" in the overthrow of mammon's rule (selfish greed and graft) and the complete establishment of the rule of God (universal good).

But I desire to call the reader's attention to two other stupendous and striking statements of Daniel to prove that the time is now ripe for the fulfilment of his great prophecy of world revolution.

2. "In the days of these kings." V. 44. What kings? The kings in whose governments the "iron" has been weakened by the "clay."

Within the last ten years the most backward governments of Europe, Russia and Turkey, have been forced to grant a larger degree of popular influence through the ballot; and now, for the first time since Daniel's day, all the kingdoms into which the Roman empire broke have representative governments. Also in China, Persia, South Africa, North and South America and "the isles of the sea" the "clay" of the common people is mingling with and weakening the "iron" of despotic rule from above, whether by kings, nobles, bishops or capitalists. "These kings" are at this moment on their thrones and they are doomed to utter overthrow very soon, else prophecy fails.

3. The most significant "sign" of all in the prophecy of Daniel is his astounding declaration that this terrible, glorious, stupendous revolution such as the world never saw before and shall never see again, shall be accomplished "without hands."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the gold, the silver, the brass, the iron and the clay, the great God hath made known to the king what shall come to pass hereafter." V. 45.

If we could imagine a thoughtful lion (a hundred thousand years ago, more or less, when lions and tigers were the highest forms of life on earth) talking to a company of lions, tigers, and other beasts of prey about the cruelty of their being compelled to live by devouring weaker animals and foretelling a time when a higher race of beings should overthrow the power of beasts and rule the world, living in houses and having musical instruments, schools and churches, and stating that this great revolution and improvement from the reign of brutes to the reign of men would come **"without teeth,"** we might get some idea of the wonderful meaning of Daniel's vision.

By "bloody tooth and claw" alone could the beasts make a living—not having hands nor therefore the power to use tools; and before they ever could rise to a higher plane, or any other form of life could reach a higher than the brute plane and have anything akin to human life or civilization, they must find a way to make a living, to defend themselves, and to build homes, instruments and temples **"without teeth."** That is, the age of teeth must give way to the age of hands—hand tools, hand weapons, hand skill in manufacturing, in playing, in painting, and in building, before a world change and a higher life were possible.

Daniel stood at a point of progress far above the lion. The hand tool age had lifted men high toward the heavens in intellect and heart to where they could cultivate vegetables, grains, fruits and flowers, build homes, palaces and temples, produce literature, art, science and song, and dream of a God so good and great that He was purposing to overthrow all cruelty and wrong and establish a kingdom of freedom, plenty, peace, joy, and righteousness on earth.

The hand tool age reached its climax

[illegible] Greece. The [illegible] of Israel and the philosophers of Greece both saw this. Plato echoed Daniel's thought when in his book, "The Republic," attempting to plan an ideal nation, he felt compelled to apologize for founding his ideal republic on slave labor—the upper classes only were to be free; because, he argued, until some method of producing wealth and doing the world's work without hand labor was discovered, there must be slaves at the base of society, else no class could be free for study, development, and joy. Thus he anticipated the age of machinery 250 B. C. and supported Daniel's idea that a world revolution and universal freedom and plenty might sometime come "without hands."

"Without teeth" marked the transition from the brute to the human. "Without hands" marks the transition from brutal humanity to the Kingdom of God in Human Brotherhood.

We no longer quarry stone by hand, but by machinery. We no longer fight by hand even, but by the power gun. We dig and build and bridge and travel now by machinery.

Not by swords and spears; not by pick and shovel; but by power machinery, "without hands," shall the great change come.

The Socialists know that if they all should suddenly die and all their literature and organizations perish with them, the Socialist movement would arise again stronger than ever, because of economic development forced by power machinery.

The power m[illegible]e causes partnerships, syndicates and trusts, and will as surely bring about the complete trust, Socialism, in which all people shall be equal owners and beneficiaries. The trouble with "standpatters" and "reformers" is that they have never yet understood the economic meaning of the power machine. The power machine will cause, is causing, the world-wide revolution "without hands."

"The stone cut out from the mountain without hands," which shall smite the iron governments and destroy them, is the international labor movement caused by the law of God [illegible] Materialistic Socialists declare that nature ordains the economic revolution, Theistic Socialists say "God Wills It;" for the power of nature and God is one.

"Economic determinism"—the law of God in society as gravity is the law of God in matter—is cutting out and forming the stone, the international labor movement, which shall destroy the mammonistic kingdoms and "fill the whole earth" with practical human brotherhood, the true kingdom of God. Not by the wisdom of Marx, who merely discovered the law, and not by the schemes of Socialists, but by economic determinism—by the will of God naturally wrought out—is the general change to come.

And by no means may the "stone" be fairly interpreted as meaning Christ Himself; for Daniel distinctly says, chap. 9, v. 26, that long before this great consummation, "Messiah shall be cut off, but not for Himself." However, the kingdom of Christ, to establish which he preached the "Good News to the Poor" and died for it, is identical with the great labor movement to establish industrial democracy with its universal justice and brotherhood. Ultimately the kingdom of the Carpenter of Nazareth and of Socialism are identical, regardless of how much some "Christians" and some "Socialists" now differ.

But all real believers in the Bible and all believers in Socialism agree that the world-wide revolution is coming, and that "without hands."

IV. A PEACEFUL CHANGE—HOW THE DOGS OF WAR MAY BE CHAINED

"Without hands" may mean powder and machine guns in place of swords and arrows; and the battle field of Armaggeddon may be filled with smoke, fire, and thunder; but the more terrible the engines of destruction the shorter the wars and the louder the international peace talk, and we may hope that world peace will be ushered in at last even by the very growing terrors and horrors of modern war.

This, however, is the Socialist idea of the [illegible]. The [illegible] mean slavery and misery which is forcing them to unite in labor organizations and political parties to get relief. Instead of fighting with guns now, they realize it is better to fight with ballots and the industrial strike. The vote on election day and the strike before election are forcing concessions from capitalists and mammonistic governments the world over. When the workers strike the factories, mines, mills, railroads and farms are left "without hands" and can not be run. Some day the workers may become so well organized that instead of stopping industries they will merely stop giving the products of their industrial lives to enrich the few while they—the many who produce—suffer want. The world revolution may come as a successful "general strike." Then it would be peaceful and at the same time complete. But most Socialists advise the ballot also, realizing that the industrial strike or the martial battle must be held in reserve behind the ballot to make it effective.

Even the threat of a general strike prevented war between Norway and Sweden and between Germany and France; and the Socialists of the world are considering this as a method of preventing all wars. Thus the power of mammon's kingdoms may be "broken without hands" as Daniel declares again in chap. 8, v. 26.

It is exceedingly suggestive and at first thought staggering that Daniel declares (v. 45) that the "clay" shall also be broken with the iron, gold, silver and brass. And it must be admitted that the "representative government" we now have in Europe and America is "miry clay." V. 41 and 43. It is subject to bribery and graft of all kinds. In it the people sink constantly to greater depths of poverty. Representative government is a failure because it misrepresents the people and betrays them into the relentless hands of the exploiters. Yes, let the "miry clay" be destroyed with the rule of the iron and the gold.

Let us destroy "representative government" along with kingcraft, bureaucracy, and capitalism. Let us have DIRECT LEGISLATION [illegible] other people," v. 44, but so that we may govern ourselves fully.

And it may be that industrial democracy will so far overshadow political democracy that by and by industrial forms of government will be all that will be needed; because the iron will no longer mingle with and struggle against the clay, but all class conflicts will disappear in the united effort of One Class Only—the working class, the only class there can ever be in a righteous government—to make life joyous and progressive for all.

CONCLUSION

However we may differ concerning the minor parts of this great prophecy, the main parts are clear:

A world-wide Revolution is promised.

The rule of iron (injustice) is to end forever.

The people shall rule themselves according to the will of God.

The revolution is to be accomplished "without hands," and the power machine is already bringing it about.

It may come in peace and will surely usher in the age of universal, everlasting peace.

The time is now—"Victory in our day."

V. 45. "And the dream is certain, and the interpretation thereof sure." Amen.

A FACTORY TOWN

From The (British) Labor Leader

If you are not a Socialist, walk through a town where work is done, and look with open eyes at what you see.

Choose, if you like, a big town where vast wealth is made, where many thousands of busy workers toil early and late.

Men and women, skilled and strong, build houses and weave cloth and grind wheat. Are they allowed to make the most of their town?

Are they allowed to make the most of their own lives?

The town through which you walk is ugly and base, and over everything is the trail of money-getting.

How much will you find that is really clean and honest and comely and of good report?

[illegible] workers might as well be herded together in stables. Some of them, indeed, have no homes of any sort, not even a slum or common lodging-house, and are harried by the police when they try to snatch a few hours' sleep in park or barn or kiln.

Commerce is king, and his rule is evil and unjust. He darkens the sky with black smoke from his factories; he changes a clear, sweet stream into a slow-moving, foul-smelling drain.

Great wealth is taken out of the town, but beggars swarm the streets—men and women who hawk matches and boot-laces or wring the hearts of the pitiful with stories of want and misery.

Great wealth—but poverty brings anxiety, foreboding, and dread to its victims, and men and women, through the breakdown of health in body and mind, are driven to drink, madness and crime.

Many workers are stunted and dwarfed through overwork; the growth of their brains stops at an early age. They will never enter with joy into the wonders of science or the hidden treasures of books or the enchantment of marvels of music. They have had to sell their birthright for a mess of pottage. The stamp of toil and poverty is on every one of them; without perhaps knowing it, they are being robbed, in greater or less degree, of what makes life best worth living.

Watch the long procession of young men and women walking aimlessly to and fro along the main thoroughfare for lack of something better to do. That they should have no other recreation, no higher aim, is tragic. Weeds are over-running the garden of their life.

This factory town is dull and dirty and hateful. The wealth made here is spent elsewhere, often in luxury and excess. The shareholders who profit by the strain and smoke and grime live far away, and can wear fine clothes and drink costly wines, and bask in the sunshine of Southern France.

But the men and women whose backs bend beneath the load of toil are left in [illegible] squalor and despair. The work of [illegible] hands, which ought to bring [illegible] peace to all, has brought to many only [illegible] and curse.

Why is this?

It is because those who plant the vineyard do not eat the fruit thereof.

It is because the workers are robbed and oppressed.

It is because rich men who own land and railways and forges and mills and mines have trampled, in their rush to become still richer, on beauty, joy, health, freedom.

Socialism is the cure for this intolerable wrong.

Socialism would not allow the wealth of a town to be taken from it, leaving the workers miserable and poor.

Socialism would cause wealth to flow among those who create it, thus giving them all that goes to the making of glad and eager life.

Socialism would cast down private greed from its throne and establish the public good, so that no man would live in slums any more, nor be paid sweated wages, nor fill a pauper's grave.

Socialism would make a factory town into a great city, whose streets would be broad and pleasant, whose homes would be pure and clean, whose workers would be happy and free.

SOCIALIST LOCAL ATTENDS CHURCH

The Socialist local of Lancaster, Pa., responded to the call of the International Socialist Congress at Basle, Switzerland, by attending church in a body, Sunday morning, Dec. 15. As their way of protesting against general European war over the Balkan question, they had invited Rev. Geo. Israel Browne, rector of St. John's Episcopal Church, who is a member of the Socialist Party, to preach to them on the subject of "Universal Peace." The minister selected as his text Isaiah 2:4, "Nation shall not lift up sword against nation, neither shall they learn war any more."

There is no good reason why the same cordial relations that exist between the Church and the Socialist movement in Lancaster should not exist in [illegible] throughout the country, and Socialists [illegible]

Socialist Sermonettes

By REV. PAUL BURGESS

1 Tim. 6.

The Apostle writes to his beloved son Timothy to beware of those who suppose that godliness is a way of gain. (v. 5). For the true Christian, character (including such things as righteousness, love, patience, v. 11) is the pearl of great price for which he will give all that he hath. He is not honest because "honesty is the best policy." He is honest because honesty is Godlike. Godliness is not a way of gain—it may lead to material loss. But it must be followed because it is the way of right. But even godliness must have a material basis. "Having food and raiment let us be content," v. 8. Many millions of our fellow human beings are discontented because they lack these very things. And who shall blame them for their discontent? Certainly not "he who hath this world's goods and seeth his brother have need." But to us all comes the warning: Having the adequate economic base, let us be content. For "the love of money (the striving after profit) is the root of all evil") v. 10. And why should the Christian vote the Socialist ticket? 1st, Because it stands for giving food and raiment (an adequate living) to all. 2nd, Because it stands for the abolition of "profit" and so would remove the temptation to make godliness a way of gain. It would thus make for contentment and godliness. And as the apostle says, "Godliness with contentment is great gain," v. 6.

THE FELLOWSHIP CONFERENCE FOR 1913

The eighth general conference of the Christian Socialist Fellowship will convene in hall [illegible], Masonic Temple, Chicago, on Wednesday, Feb. 26, at 10 a. m.

It has been suggested that the conference be postponed, but the date and place of the conference for 1913 were both fixed by the conference at Buffalo, and no officials or committees have any power to change either date or place.

The conference will be held, as announced, according to the constitution of the Fellowship, and will have all authority to transact the legal business of the Fellowship according to its constitution.

As there will be business of unusual importance to the Socialist movement of America—and particularly to the Christian Socialist movement, to transact, every member of the Christian Socialist Fellowship who loves the cause and desires to encourage the work of proclaiming Socialism in the churches and winning church people to Socialism should be present.

Comrade, others have been making great sacrifices to attend this conference in former years, will you not do as well this year and attend, even if it be a hardship?

FINE CONFERENCE ASSURED

Already we have received notice of the coming of prominent members of the Fellowship, such as Rev. W. D. P. Bliss of New York, Rev. James L. Smiley of Annapolis, Rev. W. H. Ward of St. Louis, Rev. Geo. W. Slater, general secretary for the colored race; Rev. Charles G. Girelius of Vineland, New Jersey; Doctor George Miller of Milwaukee fame and others. So that, including the Chicago comrades, the Conference of 1913 will have the best program and most representative business sessions of any Fellowship conference for several years. And as under the constitution this will be the last general conference for two years, it is vitally important for every center to send delegates and for every member at large, every district secretary and every member of the general executive committee to come.

It is probable that the amendment (previously published) to enlarge the membership of the conference will prevail, and that all members of the General Executive Committee [illegible], all District Secretaries, and all members [illegible], as well as all delegates from centers, will be seated in the conference with voice and vote. Something similar to this plan is essential until the centers are more numerous and able to pay the traveling expenses of their delegates, if the conference is to be really representative of more than a few centers.

Therefore, come, whether you are a regular delegate or not, hoping that the proposed amendment will be adopted in substance, at least, and that you may be seated with both voice and vote.

Even if the amendment be not adopted, however, and you are not allowed a vote, it is the custom of the conference to allow a voice to each member of the Fellowship present. So come along and help make this the biggest and best conference the Fellowship ever had.

Please notify Mrs. E. J. Moyer, 5408 Drexel avenue, Chicago, of your purpose to attend, so that a suitable home may be provided for you during the conference.

Ho! for Chicago, Wednesday morning, Feb. 26.

CHICAGO FELLOWSHIP MEETING

Next Sunday afternoon at 2:30 p. m., Feb. 2, in Drill Hall Parlor, seventeenth floor of Masonic Temple, Charles L. Breckon will deliver an address under the auspices of the Christian Socialist Fellowship on the subject "A Christian Socialist Revival."

Everybody is invited to attend. The members of the Fellowship should all come and urge their acquaintances to come and hear this inspiring address.

After the speech and singing a business meeting will be held for the election of delegates to the conference, to hear the report of the committees on arrangements, and transact other business of importance. Be sure to come.

HAGGARD'S POEMS

A pretty paper-bound volume of poems, twenty-seven in number, written by David Dillard Haggard, has just reached our desk. The charming little book may be obtained of the author, Phillipsburg, Kan., for 50 cents postpaid.

These poems reveal talent. Some of them are beautiful and sweet. A few sample poems will convince you whether you wish the book:

* * * * *

THE TOILER

Out in the glare and the heat of the sun,
The toiler works till the day is done,
No thought has he of weariness, pain—
What right has he to halt or complain
When the loved ones at home are hungry and sad,
And the wage of a day will make them so glad?

Down in the mine, the earth for his mat,
Burrows forever, the miner, a rat.
Why should he long for the sunshine above,
Why should he think of brotherhood, love?
When the children at home are hungry and sick,
Why think of aught save the coal, and the pick?

There in the factory, hideous tomb,
Stands the wan girl beside the great loom.
Why should she dream of the children at play?
When she must toil on, day after day,
To gain the small pittance so grudgingly paid—
A bribe to her virtue—God pity the maid!

Each of them toils 'neath the whip of distress,
That food, warmth, and clothing, others may bless,
While they remain hungry, cold, and half clad;
Is it strange they're rebellious, desperate, mad?
But the greed of the few wants its tribute of gold
Though the groans of the toiler rise up from the mold.

* * * * *

Not only the sorrows of Labor but also the joys of Childhood move our author to song:

THE SWEETEST MUSIC

I have listened to the magic
Of the Mock bird on the wing,
As he poured forth liquid music,
Making field and forest ring;
But his song is not one half as sweet,
Although it has beguiled—
As the prattle of a baby,
Or the laughter of a child.

I have listened to the great of earth
As their hands swept o'er the keys,
And been captured by the music
Of their wondrous melodies;
But their songs, they do not move me,
(Though they oft are strange and wild),
Like the prattle of a baby,
Or the laughter of a child.

I sometimes think that Heaven
Will not be half complete,
Unless beneath the tree of life,
Or on the golden street,
We can hear the old, old music,
That on earth so reconciled—
The sweet prattle of a baby,
Or the laughter of a child.

* * * * *

And whether the child be white or black it charms our poet's heart:

MAMMY'S ROSE

She's de sweetes' pickanniny
Evah bo'n in Ol' Virgini—
An she's jes' as cute as cute kin be;
She's got de blackes' eyes
An' she looks so awfu' wise
When she lays an' looks at me.

She's got de li'les' feet,
An' she t'inks dey's good to eat—
Foh she offen puts 'em in huh mouf.
But dere ain't no use a-talkin'—
Dere ain't a baby walkin'
Like my baby, Norf er Souf.

You had otah see huh winkin'—
Huh great big eyes a blinkin',
When she hol's huh han's up to huh pa.
O, she's awfu', awfu' bright
Ef she is a li'le mite—
An' she's goin' to look jes' like huh ma'.

She's huh mammy's li'le rose—
She's got de flattes' nose
An' de bigges' mouf you evah did see—
But she's jest as sweet as honey,
An' dere ain't no 'mount ob money
Kin buy dis li'le flowah from me.

* * * * *

Among the verses are some excellent lines about "The Common Herd," "A Mess of Pottage," "Influence," "The City of Dreams," "Lift Your Brother Up," "The Music of the Rain," "A Hammock Song," and "Mother." Space permits our quoting only two more.

A SUMMER DAY

The glowing sun is shining down,
Alike on quiet vale and town;
No sound is heard from sleepy trees,
No hum is heard from drowsy bees.
The droning brook is almost still,
While far above the topmost hill
The fleecy clouds float lazily,
Like foam upon a placid sea.

The wheat is silent, and the corn
Is listless, tho' 'tis early morn;
No chirp of crickets can be heard,
No cry or sound of restless bird.
The leaves hang down their drooping heads,
The flowers are still in their downy beds,
And all is peace, for rest holds sway—
It is a Kansas summer day.

* * * * *

TODAY IS MINE

Yesterday came in beauteous garb,
And, like a witch of the night,
She beckoned me to follow her,
And vanished from my sight.

Tomorrow is a fickle lass;
I may woo her, in vain,
For she may never call to me,
But treat me with disdain.

Today is mine—I hold her fast,
Rain kisses on her brow;
In all the vast Eternity
All that I have, is Now.

* * * * *

VIVE HODIE

By Reginald Fenton

Of the past with us little abides.
From the present we seek quick release.
'Tis the future to which man confides
All his hopes of joy, plenty, and peace.

* * * * *

But that future, resplendent with charms,
What is it, when we reach its shore?
'Tis the present; whose many alarms
Morn and evening with tears we deplore.

The Control of Trusts, by John Bates Clark and John Maurice Clark, attempts to show how trusts may be reformed and controlled without being destroyed. Too conservative, proposing legal safeguards that are proving futile. Does not glympse the class struggle or the Socialist program. MacMillan & Co., New York. $1.00 net.

THE GREATEST BOOK IN TWENTY YEARS,

"Christianizing the Social Order,"

By Walter Rauschenbusch.

Price Postpaid, $1.60.

This great book and the CHRISTIAN SOCIALIST one year, $2.00.

Order of the Christian Socialist, Chicago.

A PAGE BY WOMEN FOR WOMEN

BLOOD WILL TELL

Miss Lola La Follette, daughter of "Fighting Bob," the Senator, is helping the New York Garment Workers' strike by doing picket duty.

THE SOCIALIST PARTY

Extracts from an article by Anna K. Hulburd, Chairman Chicago Socialist Woman's League, in the Bulletin of Federated Woman's Clubs.

The Socialist party is the only woman's party because it stands for woman's ideals.

Its goal is the co-operative commonwealth which holds the same relation to society that the home does to the family. In the home so in the co-operative commonwealth all the members are equal, sharing alike in its protection, duties and benefits. The Socialist ideal is the mother ideal. Conservation as opposed to exploitation is its compelling motive. The strong and greedy must be restrained and denied. The weak and ill favored must be sustained and cherished.

The Socialist party is the only party that is unalterably opposed to war. It stands for the unity of the human family. Masculine greed of conquest has scourged the nations with war. Woman has paid the supreme cost of war by the surrender of sons, husbands and subsistence. General Wood at the outbreak of the Balkan war declared that "War will never cease so long as man lives." But General Wood did not anticipate the emancipation of woman which will give the peaceful half of the race an equal share in social control.

The Socialist party is the only party that would stop all exploitation by giving the workers the full product of their labor.

Of all the workers woman has been the most cruelly exploited. The product of the sweater of the race but never been recognized. Her handicap of maternity has never been allowed in the fierce competitive struggle. Today she does not receive an equal wage even for equal work. Woman's service to the race is an age-long record of sacrifice and useful labor which should entitle her at last to economic independence.

The Socialist party is the only party that would abolish poverty forever through the collective ownership of the means of life. Social justice will then be established and woman will be freed from her age-long burden of relieving want and suffering with ineffectual charities.

The Socialist party is the only party that stands for co-operation. Arrogant unchecked individualism in this land of unbounded resources and stupendous productivity of labor has concentrated nine-tenths of the wealth of the country into the control of one-tenth of the people. The supreme expression of masculine egotism is capitalism. Its by-products are child labor, prostitution, unemployment, ignorance, poverty, disease and crime. Socialism which embodies the feminine principle of altruism alone can cure these evils. The hope for society is that both the masculine and feminine elements may be combined into one inclusive, constructive humane policy. The Socialist party alone claims such a mission—the establishment of industrial and social democracy with privilege for none and opportunity for all.

The Socialist party is the only party that is international, based on the brotherhood of man. It maintains an International Bureau at Brussels for the purpose of unifying and coordinating the activities of the various National Socialist parties. The bureau calls the International Congress, a delegate body of immense world influence. Last year the congress was held at Copenhagen. Of the elective delegates sent by the Socialist party of the United States three were women—Luella Twining, Lena Morrow Lewis and May Wood Simons, who was chosen by the whole delegation to report the proceedings. This year [illegible] was elected secretary of the international, succeeding the well-known writer, Morris Hillquit.

The Socialist party is the only party that admits women on equal terms with men. Women need political training. There is no more direct means than belonging to a political party. The present Socialist party of the United States was organized in 1901. Corinne S. Brown, a prominent club woman of Chicago, was one of the delegates taking part in the deliberations. At the National Socialist Convention held this year at Indianapolis twenty-five elected women delegates took part in the debates and served on important committees.

The Socialist party is the only party that is financed by a system of dues from the membership. Each member after signing a form endorsing the party constitution and the platform, receives a membership book for posting stamps for the monthly dues of twenty-five cents. No powerful interests has ever been accused of contributing to any Socialist campaign.

The Socialist party maintains permanent headquarters at Chicago in charge of a National Secretary elected every two years and a corps of assistants. There is one woman member on the National Executive Committee which is composed of seven members. Three women members of the National Committee composed of members from every state; six salaried women state secretaries; three hundred and fifty secretaries to locals are women. Twenty-two states have women correspondents directing special work among women.

The Socialist party is the only party that maintains a special woman's department at the expense of the National Treasury for the purpose of organization and education among women. The members of the Women's Committee elected by the party to manage this department are Meta Berger, Grace Brewer, Ella Carr, May Wood Simons, Luella Twining, Lena Morrow Lewis and Winnie Branstetter, the general correspondent.

The Socialist party is the only party that has used the most authoritative means to demand the ballot for women. A petition to Congress was circulated through the regular party channels at party expense. On Jan. 16, 1912, Socialist Congressman Victor Berger introduced into the House of Representatives a joint resolution proposing an amendment to the Constitution extending the right of suffrage to women.

The Socialist party is the only party that has spent its time and means for propagating the doctrine of equal rights and its constitution requires for membership belief in equal suffrage.

The Socialist party is the only party that demands that the people own the trusts. Though deprecating the attendant evils of monopoly, corruption, high cost of living—Socialists recognize the trusts to be the highest development of business organization which must not be "busted" but the ownership must be vested in the people by them to be democratically managed for their own benefit.

The Socialist press has had a marvelous growth; thirteen daily papers, two hundred weekly publications are now being issued.

The "Progressive Woman," edited by Josephine Conger Kaneko, is the recognized Socialist paper for English-speaking women.

A large number of brilliant journalists and university students are organized into an Intercollegiate Socialist Society which has now branch organizations in every university, attracting the brightest young men and women and inspiring them with its splendid social vision. In New York the Rand School of Social Science is teaching large classes of enthusiastic young students in economics and training them for social work.

The Socialist party is the only party whose every declaration coincides with highest ethics of our day.

Fortunately the endorsement of Socialism [illegible] in this country came from the most select circles. The first Socialist sentiment was aroused by the French revolutionary writers witness by Paine's "Rights of Man" and the declarations of Jefferson. Later under the influence of Robert Owen, the renowned English philanthropist, who brought his schemes and wealth to this country, a number of communities were formed. Men and women, the intellectual leaders of their time, were fired with zeal to establish the brotherhood of man through the common ownership of property. The same enthusiasm for a righteous state spread from the Christian Socialists of England to this country. Several societies were formed. One was founded at Boston in 1889 under the lead of Rev. W. D. P. Bliss, noted editor of the Encyclopedia of Social Reform, whose paper, "The Dawn," in 1893 published a list of seven hundred clergymen active in social reform.

It is significant that the three most important Socialist mayors recently elected are Christian ministers. Rev. J. Stitt Wilson, mayor of Berkeley, Cal.; Rev. Lewis J. Duncan of Butte, Mont.; Rev. George R. Lunn of Schenectady, N. Y.

The red flag that symbolizes the common blood of all races—world kinship and the blood of the martyrs shed for its sublime cause is leading the host of labor and the dreamers of dreams to the consummation of the world's age-long desire.

SOCIALISM AND THE SUFFRAGE IN KANSAS

By May Wood-Simons

The state of Kansas has voted to give women full rights of suffrage. When the results of the vote came in there was a great surprise for many of the suffrage workers. Before the election [illegible] from. The election in Kansas [illegible] that were thought would give the largest vote.

When the vote was counted the counties that gave the largest vote for the suffrage were the two counties in the southeastern part of the state, Crawford and Cherokee, where the Socialist vote was the largest; while the counties in central Kansas, where there are few Socialists, voted against it. This should be a good proof, to those women who want the suffrage, that it is the Socialist Party that really stands for suffrage and votes for it when the chance comes. Moreover, the Socialists knew perfectly well that the suffrage for women would mean, for a few years, a probable set-back in the proportional size of the Socialist vote, but they preferred, as the Socialist party always must, to enfranchise the women at once and then begin the educational work among them in earnest.

There was practically no work done by the suffrage societies of the state in the two counties that polled the largest vote in favor of suffrage. These counties are also largely made up of foreign voters—Germans, Austrians, French, and Italians—men who, it is generally believed, are not advanced in their views of the necessity of women voting. But the Socialist movement is so thoroughly a Socialist movement in these counties that the men had no prejudices against woman having the vote and registered themselves in favor of her enfranchisement. Another thing, it was the mining camps where the most are Socialists and where the Socialist vote ran high that carried the suffrage amendment in these two counties. In the farming districts and villages in the west part of the counties the vote for suffrage fell.

Since the carrying of the suffrage amendment in this state the Socialists have begun to realize, as never before, the need for more active work in educating women in the principles of Socialism. There is much less need for that among the miners again than among the farmers and among the women of the small rural towns. The wives of the miners are all Socialists and active in the party work. But the prejudice in the rural towns, especially among the women, against Socialism, is the thing that must be reckoned with in the coming elections. This can easily be overcome provided a sufficient amount of time and work is given to education.

The day after election in Crawford county where it was found that a part of the Socialist ticket had won, a prominent woman in the county voiced the attitude of the old parties. She said: "Well, we will get together, we democrats and republicans, before another election and put the Socialists back where they belong."

In order to meet this even greater prejudice of women than men to Socialism, the executive of the Socialist Party Women's National Committee [illegible] be embodied in the plan not only [illegible] women in the two [illegible] where the suffrage [illegible]

ROOSEVELT VISITS STRIKING GARMENT WORKERS OF NEW YORK AND CONDEMNS THEIR UNJUST TREATMENT

Privations resulting from long hours and small wages for women workers in the garment industry are "crushing the future motherhood of the country," declared Col. Theodore Roosevelt, after a visit among the kimono and wrapper making strikers. Most of the girls in this branch of the industry are not more than 15 years old.

Colonel Roosevelt visited them at the request of a settlement worker, who ushered him into a hall crowded with girls of all tongues. They gathered about him eagerly as soon as they had been assured of his friendliness and told their stories through interpreters.

The colonel had a characteristically emphatic expression of anger and sympathy as each case was revealed to him.

"This is crushing the future motherhood of the country," he said finally. "It must be stopped. It is too horrible for words."

A little 15-year-old Italian girl piped up: "If they would only let us sing while we worked it wouldn't be so bad."

"The brutes!" the colonel muttered under his breath.

One of the typical cases was that of a girl who worked from 8 in the morning until 9 at night making thirty-six kimonos at four cents each, earning about $6 a week. She had to pay the company $32 for the machine she used.

Demands Thorough Investigation

Col. Roosevelt also had a talk with Miss Gertrude Barnum, general organizer of the International Ladies' Garment Workers' Union, and later in the afternoon made public a letter which he sent to Assemblyman Schaap in reference to the proposed inquiry. The letter is in part as follows:

"It seems to me that, in the interest of the people, it is now imperatively necessary that the legislature of the state should undertake a thorough investigation into the labor conditions of the special industries severally designated as white goods, wrapper and kimono.

"In the dress and waist industry an investigation has already been arranged for within the industry itself by the joint action of the employers and the union. No such joint action has been arranged concerning the white goods, wrapper and kimono industry, and it cannot be arranged until the employers in these industries recognize the fundamental need that the employes shall have the right to combine into unions recognized by the employers.

"This investigation should embrace all the conditions affecting the men and women in that industry, having regard to the wages, the earnings, the hours and conditions of work, drawing a sharp distinction between actual earnings and wage scales, and including contracting, sub-constracting, and minor sub-contracting. I submit herewith a copy of a statement of Mr. Harry A. Gordon, the counsel for the employers in the white goods industry.

"I emphatically dissent from the position taken by Mr. Gordon as representative of the manufacturers in their attitude towards trade unionism. This position is in effect that taken a number of years ago by a certain gentleman in the anthracite coal trade and has since been known as the 'vice-regent of God' position, the position that the employer ought to treat his employes well and handsomely, but should be held responsible only to God and his conscience for his actions.

"The manufacturers represented by Mr. Gordon express their emphatic opposition to the protocol or memorandum of agreement in the cloak, suit and skirt industry between the manufacturers and the union, signed on Sept. 2, 1910."

Continuing, Col. Roosevelt argues in support of collective bargaining between associations of employers and of unions.

OFFICIAL RETURNS OF THE SOCIALIST VOTE OF 1912

The Information Department of the National Office sends out the following tables of votes compiled by W. J. Ghent from official returns:

Socialists Alone Make Gains	1908.	1912.	Loss.
Democrat	6,409,104	6,291,878	117,226
Republican	7,678,908	†7,608,234	69,674
Prohibition	253,840	208,762	45,078
Socialist-Labor	13,825	29,240	*15,415
Socialist	424,488	901,361	*476,873

† Republican and Progressive vote. * Gain.

Vote by States

State.	1908.	1912.	% gain over 1908.
Alabama	1,399	3,029	117
Arizona	1,912	3,163	65
Arkansas	5,842	8,153	40
California	28,659	79,201	176
Colorado	7,974	16,418	106
Connecticut	5,113	10,056	97
Delaware	240	556	132
Florida	3,747	4,800	28
Georgia	594	1,028	76
Idaho	6,400	11,960	87
Illinois	34,711	81,249	134
Indiana	13,476	36,931	174
Iowa	8,287	16,967	105
Kansas	12,420	26,770	116
Kentucky	4,185	11,647	178
Louisiana	2,538	5,249	107
Maine	1,758	2,541	45
Maryland	2,323	3,996	72
Massachusetts	10,781	12,662	17
Michigan	11,586	23,211	100
Minnesota	14,527	27,505	89
Mississippi	978	2,061	111
Missouri	15,431	28,466	82
Montana	5,855	10,885	86
Nebraska	3,524	10,219	190
Nevada	2,103	3,313	58
New Hampshire	1,299	1,981	52
New Jersey	10,253	15,928	55
New Mexico	1,056	2,859	171
New York	38,451	63,381	65
North Carolina	345	1,025	197
North Dakota	2,421	6,966	188
Ohio	33,795	89,930	166
Oklahoma	21,779	42,262	94
Oregon	7,339	13,343	82
Pennsylvania	33,913	83,614	145
Rhode Island	1,365	2,049	50
South Carolina	101	164	62
South Dakota	2,846	4,662	64
Tennessee	1,870	3,492	87
Texas	7,870	24,896	216
Utah	4,895	9,023	84
Vermont	547	928	70
Virginia	255	820	222
Washington	14,177	40,134	183
West Virginia	3,679	15,336	317
Wisconsin	28,164	33,481	21
Wyoming	1,715	2,760	61
Totals	424,488	901,085	112

Largest Congressional Vote Received by Socialist Candidates

District. Candidate.	Socialist Vote.	% of Total Vote.
Fifth Wis.—Victor L. Berger	13,880	36.65
Sixth Cal.—J. Stitt Wilson	26,234	34.71
Ninth Minn.—M. A. Brattland	11,190	33.23
Fourth Wis.—Winfield R. Gaylord	10,057	31.69
Fourth Okla.—F. W. Holt	11,321	24.20
Third Kans.—George D. Brewer	12,732	23.64
Seventh Ill.—Otto C. Christenson	15,045	25.25
Fifth Okla.—H. H. Stallard	11,035	20.98
Tenth Cal.—Fred C. Wheeler	17,126	20.96
Third Okla.—Fred'k G. Strickland	12,774	20.88
Ninth Cal.—Ralph C. Criswell	11,123	18.22
Second Wash.—L. E. Aller	11,999	15.28

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

WHO WANTS A RICHMOND SOUVENIR?

Easter is coming very early this year, boys and girls. Who can tell us when it came as early before, and when it will come as early again? Aunt Kathryn wants to hear from her boys and girls again, and she will send a souvenir of Richmond, Va., to the boy and girl (if several come at the same time), who first or best answers this question, in a letter for this column. We want to hear from all who ever wrote us, and from many more who have never yet written. Give us good, interesting, "newsy" letters!

Come to Stay

Doris was radiant over a recent addition to the family, and rushed out of the house to tell the news to a passing neighbor.

"Oh, you don't know what we've got up stairs!"

"What is it?"

"It's a new baby brother!" and she settled back upon her heels and folded her hands to watch the effect.

"You don't say so! Is he going to stay?"

"I gu-ss so"—very thoughtfully. "He's got his things off."—Everybody's Magazine.

THE EASTER BUNNY

Selected by Aunt Kathryn

Tiny Hare sat near a path in the wood one day when Boy and Girl went by.

"When it is Easter," said Girl, "we will make a nest of hay on the lawn."

"Why?" said Boy.

"So the Easter Bunny will come with pretty eggs for us."

"And put them in the nest?" said Boy.

"Yes," said Girl.

Tiny Hare ran to his mother.

"I wish to be an Easter Bunny," he said.

"What is an Easter Bunny?" said Mama Hare.

"It puts pretty eggs in a nest of hay, and makes Boy and Girl glad."

"You must not let Boy and Girl see you," said Mama Hare.

"I like them," said Tiny Hare.

"They will take you and put you in a cage," said Mama Hare.

Mama Hare did not say any more. She put her ears down, and shut her eyes, and oh, dear! Tiny Hare went with, hop, skip and jump over the fields, down the road, up the path, and oh, dear, dear, DEAR! right into a tennis net on the lawn.

Boy ran fast. "Oh, see!" said he, "I have the baby bunny. Maybe it is the Easter Bunny."

"No," said Girl. "This will be our pet."

Boy put Tiny Hare in a wire cage, and gave him good food, but he was not glad, and how he did wish he was at home!

"Tomorrow is Easter," said Girl one day.

"Let our Bunny out," said Boy. "He is tame and good and will not run away. He may put eggs in the nest if the Easter Bunny does not come."

When the dark came Boy and Girl made a nest of hay on the lawn, and they opened the door of Tiny Hare's cage. How he did run down the path, and leap up the road, and skip over the fields! But all the time he heard Boy crying.

Tiny Hare was so sad he did not go home. By and by he crept back and sat in the hedge.

"I ran away and made Mama Hare sad. I ran away and made Boy cry. I am not good," said Tiny Hare, and he thought and thought what he could put in the nest if Easter Bunny did not come.

Tiny Hare fell asleep, and when he woke the sun was shining. He went very softly over the lawn to the nest. It was empty and Tiny Hare was sad.

Just then Tiny Hare saw Cat come. He ran and hid in the hedge. Cat had a kitten in her mouth, and when she saw the nest she put her baby in it and went away. Three times more she came, and each time brought a baby kitten and put it in the nest.

Then Girl came out. "Boy! Boy!" cried she.

"Oh, goody-good!" said Boy, when he came.

"One, two, three, four baby kittens," said Girl.

"They are nicer than the prettiest eggs in the whole world," said Boy, and he clapped his hands, and laughed for joy.

Tiny Hare was so glad that hop, skip and jump, away he went to his home.—The Mayflower.

WORK FOR BABES

By William H. Waynick

The family was wretchedly poor. There is hardly any need of saying that.

The mother had heard that more boys were wanted down at the box factory, which is not a great way from another factory that cans fish.

"Yes, mamma, if you want me to," was Fred's reply, when asked if he would like to be a little box-maker.

So the woman took her boy and hurried to the factory, fearful of losing the job by being a minute late. A watchman compelled them to wait at the gate, as only employes were allowed within. After a time they were permitted to pass the watchman and enter one of the buildings, where the factory boss looked Fred over in such a way that the mother began to suspect that she had reared a boy who differed from the tribe.

The boss took the boy to a section of the factory where another boy was feeding box-ends into a machine, the pieces forming a close and constant line as they passed under a cylinder, coming out at the end of the machine with a label printed on each piece. The lettering was faultless; also, there was a picture of a fish, a graceful profile executed by a series of art strokes, and when imprinted on the soft white spruce the effect was pleasing.

"This is just going to be fun, mamma," exclaimed Fred, appealingly, while the boss showed him how to tie the bundles of box-ends with pieces of tarred string. This was to be his job day after day, for time and time and a half, the limit of all that he would learn as a little box-maker.

As the days went by the boy began to wonder who it was that ate all the fish, since the people of Fishburg sold their canned goods to other peoples. He wondered why. But he was young and jumped at conclusions, while the grown-up people of Fishburg were wise, in one way, and winked at the beautiful labels. The grown-ups never told him anything about the fish, because it would hurt business.

At night, when the boy had come from the factory, the mother would take the little hands and look them over, for they were growing hard and rough. The first finger of the right hand would become sore by pulling to make a knot, when the fiber of the string would cut the finger and cause the blood to flow, leaving an open line where the pink flesh was exposed. Each night the wound was dressed with healing ointment, and there came a ple in distant places, keeping none at all for themthrill of pitiful rapture in the mother's heart when finally the hands could not be hurt, because they were so hard.

NO EXCUSE

Others are helping to roll in subscriptions to the Christian Socialist, why not you? Don't shirk. No excuse. We must each do our share of work. Do yours now, please.

PROGRESS IN SOCIAL REFORM
DURING 1912

By REV. C. L. WALWORTH, Poughkeepsie, N. Y.

When Raphael, the Italian painter, died his masterpiece, "The Transfiguration," was unfinished and incomplete, it was carried in his funeral procession. But the master dead, who should finish his great conception? Who was capable of so catching the spirit of the artist that the picture would be harmonious in its execution? Finally his pupil, Romano, was chosen for the task, and so worthily did he execute it that even a critic can not tell where the master finished and the pupil began.

If I may be permitted to use this bit of biography for a text, such is the work society has on its hands today, to finish the portraiture of a transfigured humanity which the Master of all men has committed to us. Whatever makes for brotherhood and social justice, stroke by stroke, and year by year, is so much done to complete God's and man's masterpiece—a transfigured society. For we are workers together with God.

The year just closing has been marked by distinct achievement in social justice. While to the sympathetic and tenderhearted it sometimes seems as if progress were terribly slow, yet when we review the advance of the past twelve or eighteen months there is certainly no reason for discouragement. The clock moves even though the pendulum swings back on its arc. The tide rises the higher when the receding wave returns.

Society as a conscious organism, mutually dependent and correlated, is coming to realize itself. Every morning's paper is full of the news. The public conscience is more sensitive, its sense of brotherhood keener, Man as man is coming into his kingdom. We are now in the birth throes of a new era.

It were well for us to stop and consider the wonderful age we live in. Some would measure it in terms of science and invention, telephone, wireless and flying machines. But measure it in human terms and you will find we are passing through a social, industrial, economic, theological, ethical, religious era of readjustment, realignment,—yes, transformation, that makes the reformation under Luther burn dim as a rush light in comparison.

Consider some of the factors. There is a growing sense of stewardship. Lord Shaftsbury and his kind have begotten many children. Some men and women of wealth and position are not content to dine sumptuously every day—they see what Dives had no eyes to see, Lazarus and his wrongs and needs. Then there is a changed missionary motive. Once we gave our money to save the heathen who were dropping into hell at the rate of thousands an hour—so read the impassioned appeals of fifty years ago. Such a motive is no longer heard. Now money and missionaries are to bring the kingdom of heaven on earth. Another factor in the situation is the broader conception of the church. Once the church stood in a cemetery, now it stands in the midst of life and its gospel is as broad as human needs. Old ecclesiastical machinery is going to the scrap heap with outworn creeds and theological cobwebs.

The preacher is no longer a whitechokered sky pilot, but an alert, sympathetic, informed student of social conditions, seeking society's full redemption, as well as the regeneration of the individual. A fourth characteristic of the age is the increased attention to social needs. Witness the great volume of literature on the subject; the magazines are full of it; library alcoves are bursting with the flood of publications. Men want heaven here, and they are asking what Christianity can do for them now. Sin, crime, injustice, disease, poverty—these are not ills of life to be endured patiently in hope of Elysian fields, but wrongs and conditions of life to be met and overcome by mankind in his moral evolution, even as in his physical evolution he has come up out of the ooze and slime of things through

but the gospel. It is the gospel of the prophet Amos who in his day protested against wrongs and injustice in the name of a righteous God. It is the gospel of Hosea, who, in his indignation at social and religious conditions, likened his people to an unturned, half-baked cake, so unequally were the good things and the overdone things of life distributed in that far off day. And America has not suffered much better at the hands of its social and political bakers.

We are a half-fed people, a half-cultured society, with a religion half-lived, overdone in parts, but too often cold, damp and heavy, unattractive, unpalatable, unpractical. It is the gospel of Micah who, in his Alpine summary of man's duty, declared that God requires man but to do justly, to love mercy, to walk humbly with his God. The only way he could serve God was by serving his fellowman; the only way he could wrong God was by wronging his fellowman. It is the gospel of Jesus who spoke the Parable of the Good Samaritan to show us that the man in need of help was our neighbor, and told us that the second great command, Thou shalt love thy neighbor as thyself, was as binding as the first command to love God.

This is the social task of Christianity—its greatest task yet. Greater than its theological battles, its creedal councils, its petty denominational rivalry is the task of social justice confronting it today. The question is not, will the churches save Christianity? For Christianity will save the churches by bringing them together in a united, determined front against the evils that afflict mankind. We have discussed sin and its heritage theologically and abstractly long enough. Now in the name of the great Jehovah we are trusting it experimentally and practically. This task will unite Christendom if anything will, and the churches, by losing themselves, will be saved.

Filthy and inhuman housing conditions, industrial disease and accident, insanity factories, child labor, sweat shops, women in industry—these are some of the major abuses which are challenging solution today. We are learning that a railing at the top of a precipice is worth ten ambulances at the foot, that justice is more than philanthropy, and that the best philanthropy is to go to the roots of all noxious weeds flourishing in our social soil, and use preventive measures.

What has been done for child labor? In the past twelve to eighteen months eight states have prohibited night work, six have raised the legal age limit for night messengers to eighteen years, and four others have made it twenty-one years. Pennsylvania has forbidden the employment in coal mines of children under sixteen; California, Colorado, Missouri, Wisconsin and Washington, have established an eight-hour day; six states have passed laws that regulate street trades; the commission on laws of the American Bar Association has adopted a uniform child-labor law.

In more than thirty thousand factories in New York there are a million and a quarter of workers, all of whom were directly affected by laws that became operative on October 1st. Foremost among these laws is one providing that no woman or girl, and no boy less than eighteen years old, shall be employed for more than nine hours a day, or more than fifty-four hours a week. Other laws provide for the physical examination of child workers, and for better sanitary conditions in factories.

Just recently the Factory Commission in New York has made a report on the canneries, revealing conditions which call for abatement, and legislation for the protection of children in this industry is promised in the forthcoming session of the legislature.

Perhaps the most significant achievement of the year so far as child welfare is concerned is the creation by Congress of a Children's Bureau with headquarters at Washington. The

and efficiency of the many millions of American children, and will receive and distribute all kinds of information bearing on their welfare. Four classes of children will be the subjects of special investigation—afflicted children, dependent children, delinquent children, and children at work. Each class presents its own problems and experts will travel about the country to collect the information that must be secured before intelligent uniform work can be done by legislators or by those engaged in the various child-welfare crusades.

One of the most progressive pieces of legislation ever enacted is the British Insurance Act which went into operation last July. This act does two things: (1) provides for insurance against loss of health and for the prevention and cure of sickness; (2) provides for insurance against unemployment. The insurance fund will be made up of contributions by the worker, the employer, and the state. Space forbids describing in detail the provisions, limitations, exceptions and qualifications of this remarkable act.

The minimum wage law is an endeavor to legislate social justice in the realm of income. Having its genesis in Australia, then spreading to England, there are the beginnings of minimum wage legislation now in Austria, Germany and France. Massachusetts has already adopted this law, and other states have it under consideration. The state here recognizes the necessity of a living wage, and coerces employers to pay sufficient to insure the wage earner or his family against being a public charge. The industry that does not pay enough is regarded as a parasite on the community.

But some industries and corporations do not wait for legal coercion. Wednesday's paper, this past week, told how the Public Service Corporation of New Jersey has decided to establish a minimum wage scale for women and girls in its employ of $9 a week, because an investigation conducted by the Welfare Committee of the corporation disclosed the fact that on a weekly wage of less than [illegible] be no assurance that a girl or woman could live in freedom from the pitfalls and temptations which beset young women who are thrown in contact with the world. This was a moral obligation and not a Christmas gift, said President McCarter in announcing the new departure.

Pensioning mothers is another phase of social justice receiving recognition. The Legislature of Missouri about a year ago passed an act to provide for the partial support of poor women whose husbands are dead or convicts, when such women are mothers of children under the age of fourteen years. Instead of putting the children away in some institution where they would receive at best a poor substitute for parental attention the mother is granted an allowance from the state, which is paid to her every month for the support of her household and the safe keeping of her little ones.

A national movement for social justice in the United States of large significance and growing out of the confession of the McNamara Brothers was the appeal to President Taft to create a Federal Commission on Industrial Relations. The signers of this communication included all the leading social workers and specialists in economics in this country. The appeal showed the workers' point of view by citing his list of grievances and how slowly social machinery operated for his defense, and with what speed it acted to protect property and capital.

Six things the Commission was asked to do: (1) to investigate conditions of labor in the structural iron trade during the last six years; (2) to guage the break down of our machinery of industrial government by tracing the trend of law and judicial decision through state and federal courts with respect to labor causes; (3) to investigate the economic and social cost of strikes to employers, to workmen, and to the public; (4) to examine and review the rules and regulations of trade unions and employers' associations in their relation to each other; (5) to [illegible] make reports and [illegible]

resources of federal and state bureaus of labor; (6) to make special and exhaustive study into the practicability and working principles of schemes of economic government, joint arbitration boards, the Wisconsin Industrial Commission, the Canadian Industrial disputes acts, and the minimum wage boards in Australia and in England.

In this review of the year mention should also be made of the recent **Convention of the Federal Council of the Churches of Christ in America**, where among the questions considered and adopted as articles of its creed were unemployment, child labor, minimum wage, protection of the worker, one day's rest in seven, workman's compensation, industrial disease. **This is certainly a long ways from the din and dust of theological debate and metaphysical speculation.**

Naturally I am jealous that the church shall frankly and consistently be the champion of the oppressed. **She must know the poor not ecclesiastically as sinners beyond the pale, but as brothers in distress.** She shall not wear the ball and chain of traditionalism and conservatism, not stand for vested interests because they happen to have the check book. The church stands for no class as class, but for man as man, for humanity, regardless of race or ranks. The church can afford to take no other position. Clouds hang on our horizon. There are mutterings of a storm, lightnings and thunder, bombs and dynamite, assassins and martyrs. The times are critical—we can not preach peace—but raise again Micah's refrain: Do justice—love mercy—walk humbly with God. The gospel of Christ is sufficient. Let the Golden Rule supplant the Rule of Gold.

Near Pittsburgh last July I found a glass factory in charge of a Socialist. He was an atheist, scoffed at Bible, Church and Christianity, and ridiculed the local pastor who did not know there was an industrial problem. I told him my purpose, he showed me his factory, became interested, invited me home to dinner, and we spent the evening together. He was full of wonder and admiration that my church was sending me out to study industrial conditions at first hand, and repeatedly exclaimed, "I would never have believed it of the church! If more churches did that and more ministers showed an interest, more of us would go to church."

Christian business men should recognize that in social justice is the storm center of the church and that ethical conduct here will count tremendously in the battle for the church. **Mankind rightly expects the church to be its champion and church members its friends.** Let them tell themselves very sternly even to the surgery of eye and ear their Master recommended that empty is the worship and vain the smug ecclesiasticism of the owner of insanitary tenement property, of the landlord fattening on saloon rents, of the sweater and employer of child labor; sounding brass and tinkling cymbal the church attendance and bended knee of the merchant who knowingly defrauds, of the legislator who accepts a bribe, of the lawyer who makes it legally safe to steal or to kill, of the editor whose business office dictates the moral tone and civic attitude of the editorial page; an insult to God the reverent posture and largess of the employer who grinds the face of his men, of the employee who scamps his work and defrauds his employer, of the adulterator of food; whited sepulchres the churchly philanthropies and cushioned pews of directors who behind the impersonality of board of corporation slaughter helpless passengers, sin by syndicate, fleece the public, or endanger the moral and physical health of fellowmen. Amos, Micah, Jesus, James and Paul in one consenting voice declare that such unrighteousness defeats all worship. He that ascends into the hill of the Lord must have clean hands as well as a pure heart.

FALL INTO LINE

Comrade, you should join the special effort to increase the **Christian Socialist** list this week. Two yearly subs. for $1.00. Get them today.

"THE CALL OF THE CARPENTER" AND ITS MESSAGE

By Charles Gustavus Girelius, Vineland, N. J.

Bouck White's book, "The Call of the Carpenter," not only thrilled we with its social vision, but satisfied me with its intense spiritual meaning. True, it would be easy to question some minor expressions in this book, but I am not disposed to criticise incidental details that may not happen to meet with my favor. Its scope, its fundamental principle, its purpose, its treatment of the theme as a whole is what I try to appreciate. I have read and re-read "the Call of the Carpenter" in this spirit, and I find myself in accord with it heart and soul.

Bouck White's portrayal of Jesus makes him intensely real. The author indeed asserts the divinity of Christ; but he emphasizes his genuine human nature, and his tremendously active participation in the world's work during a time of crisis. He presents a conception of Christ that the world today sadly needs, for our conventional orthodoxy has detached Jesus from all that is worldly and human and made him a being distant from the human heart, exalted in the heavens, seated on the right hand of a God who is more distant still. He portrays, not the Christ of the Catechisms and the formal creeds, but the Christ of the Gospels,—a real man doing a man's real work in the world; and he was not merely a companion and helper of men during a life which was much too brief, but a companion and helper of men forever, "Lo, I am with you always, even unto the end of the world." Tissot, in his well known pictures of the life of Christ, portrays Jesus always clothed in garments of spotless white, as though it were a sacrilege to think of him as clothed in any other fashion. But in "The Call of the Carpenter" we could scarcely think of Jesus clothed in white unless it be on some rare festive occasion such as the marriage at Cana of Galilee. Rather must we think of him here as a workingman worthily clothed in the rude garments of a carpenter, and not ashamed of his rank or of his trade. Jesus is a workingman appearing "in the fulness of time" as a mighty leader of workingmen in a sublime movement to throw off the yoke of Imperial Rome and to redeem the people from economic slavery, just as Moses—the shepherd rather than the son of Pharaoh's daughter—strove the rescue Israel from the taskmasters of Egypt. And this that "they might have life, and that they might have it more abundantly," for there was truly a spiritual purpose in it all, because an economy slavery means slavery of soul as well as of body. It is only a democracy, sturdy and free, that can usher in the Kingdom of God.

There is an intimate relation between religion and our economic life. The sacred and the so-called secular are the warp and woof of the web of life. Worship without work lacks reality; work without worship lacks inspiration. "The modern notion of worship for the sake of worship was alien to The Carpenter's type of mind," says Bouck White. "That was the essence of the Pharisee's position, with which Jesus was in controversy throughout. Unless a life culminates in action, it was to him like a house builded on sands, a shifty and inconstant thing. . . The Carpenter, trained by a lifetime of practical pursuits and with a thousand generations of Old Testament materiality in his blood, held tenaciously to this world and its tasks. He built up no mass of visions remote from the earth. Spirituality to him was the solid materialism of life, shot through with purpose and so made incandescent and luminous. He regarded religion as the inspiration of the world's work, and not as an end in itself."

Thus "The Call of the Carpenter" comes to interpret anew for us Christ's conception of the Kingdom of God. That conception ought not to need interpretation now, but somehow its meaning has been sadly forgotten,—for all that we pray repeatedly, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

That prayer is the most Utopian prayer ever uttered,—if by Utopian we mean social ideals that so many of our professed Christian people have ignored or ridiculed. The kingdom of God is to be a social order here real here on earth, and God's will is to be done on earth by man—plain, ordinary men—as His will is done by the angels in heaven. White significantly interprets the kingdom of God as the "kingdom of self-respect." But "self-respect" is a heresy! Our financial lords would teach the people, not "self-respect"—there is too much dynamite in that word, but submission, content with their mean condition. Capital wants cheap labor, which also means cheap manhood. A self-respecting workman defies that sordid thought. But God cannot build His kingdom with slaves. The spirit of the slave is contrary to the spirit of God. His is the kingdom of self-respect. Jesus stirred the people to a sense of self-respect by announcing that heaven was on their side and that God and the people were relatives, a doctrine most dangerous to Roman supremacy and to the peace of the Romanized hierarchy of Jerusalem. Let the thought go forth today that God is on the side of the workingman (as he truly is) in our modern class-struggle, and we shall have the mightiest revival of religion and democracy since Pentecost. It will hasten the coming of the kingdom of God. "In this proclamation of self-respect," says Bouck White, "lay the dynamite of the Carpenter's teaching. Given a world in which half of the people—of the same color as their master's—were kept in slavery by intimidation; let loose among them this one word 'self-respect'—social earthquakes set in forthwith. It was this word which gave that torpedo effect to the quietest talk by the Carpenter, and made on his lips the most innocent metaphor into forked lightning."

It was therefore no meek, harmless quietist, interested only in the world to come, that the Romans crucified. They crucified Jesus because his work had taken on a dangerous revolutionary significance. The Jewish hierarchy, servants of the Romans and despoilers of the people that they were, feared that if the career of Jesus were not stopped the people would be thoroughly aroused and that the Romans would come and take away their place as a nation. Thereupon they delivered him to Pilate, bringing charges against him that were strangely similar to the more recent charges against Ettor and Giovannitti: "He stirreth up the people." "We found this fellow perverting the nation, and forbidding to give tribute to Caesar." "If thou let this man go, thou art not Caesar's friend."

Not all, of course, can regard Bouck White's book with equal satisfaction. It must needs be that some will regard it with suspicion as revolutionary and inflammatory, even as blasphemous and intolerable. There were those who charged Jesus himself with blasphemy, and the author of this book "is not greater than his Lord." The Christ portrayed here is not thus pictured on stained glass windows. To appreciate the altered picture, some of us, like Nicodemus, "must be born again." We have been worshipping a conventionalized Christ, not the plain Workingman with rough toil-worn hands and rude garb. The churches do not appeal to the workingman of today. The churches themselves acknowledge that, and they are wondering how they are going to win these sons of toil. There is some doubt whether the churches ever will win them. But of this I am confident, that the Jesus whom Bouck White has so earnestly portrayed is the very Christ whom the workmen will love and worship—Church or no Church. And what if the labor movement, what if Socialists, shall own and espouse for themselves, not the meek conventionalized Nazarene, but the God-man, over-towering Carpenter and Labor Leader of Nazareth, together with his dream of the kingdom of God! This I verily believe, in time, they will do. I look for prophets of God to rise from the ranks of labor, saying, "This movement is of God."

In such a contingency, the Church, if wise, will resignedly and philosophically console herself with the words of Paul, written to the Philippians from his Roman prison, "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel."

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WELL DONE

The reader of the review of Bouck White's "Call of the Carpenter," by Rev. Charles G. Girelius, printed in this issue, will probably think that if the book by White is as well written as the review by Girelius it is well worth reading. Well, it is. Read the review and you will be thrilled with desire to read the book.

WE NEED IT BADLY

The Daily World is dead. Other papers are staggering. The Christian Socialist has been run at less expense and with a larger proportion of unpaid labor than any other Socialist paper, and we do not intend nor expect to allow this paper to die. **But we need your help badly.** New subscriptions are needed most. We must get a list large enough to insure the permanent work of the paper. Two yearlies for $1.00. If you haven't the courage to get subs., **fine yourself a dollar** and send it in this week with two good names.

A SYMPATHETIC STRIKE

The real social sympathy and growing solidarity of labor is most forcibly illustrated by a "sympathetic strike," so bitterly condemned by "the powers that prey." The Chicago Garment Workers, 30,000 strong, are preparing to strike in sympathy with the Garment Workers' strikers in New York unless the Chicago firms cease doing work for the New York firms who so stubbornly resist the demands of their work people for living wages. To strike in sympathy; to stop work, to endanger one's job, to bring suffering on one's own family and risk the terrible blacklist in order to help other needy workers hundreds of miles away is the quintessence of humanitarianism and Christlikeness no matter what paid preachers of capitalism may say.

But voting is easier than striking, brothers, and does more good.

'GENE DEBS' GENEROSITY USED TO VICTIMIZE HIM

The arrest of Eugene V. Debs, four times Socialist Candidate for President of the United States, on the charge of having "obstructed justice" by furnishing funds for a witness to get away from the jurisdiction of the court, is no surprise to thousands of comrades who have been following the case in the Appeal to Reason.

The offense Debs committed is one he has often done, viz., listened to a "hard luck story" of a "down and out" brother and then gave him all the money he possessed at the time. Debs' heart is so big and so tender, and he so much like the One who preached the Sermon on the Mount, which says: "Give to him that asketh, thee and of him that would borrow of thee, turn not thou away," that under this system of large and petty graft and general hypocrisy and treachery, some think he needs one more skeptical of human nature and less tender hearted than himself to guard him from frequent imposition.

And to deliberately hire and send an ex-convict to Debs, who was unjustly imprisoned once himself, to work upon the sympathy of the Big Heart with a story of misfortune and a desire to go where he could start life new and make a man of himself, in order to trap Debs under the charge of giving money to send him out of reach of the court, is one of the foulest, meanest tricks that capitalist retainers ever played.

The despatches printed in the daily papers state that Debs says he will not require a lawyer, that he will merely tell his version of the story to the judge.

That will be all the jury will need, in all probability. For when men of honest souls come close to Debs they feel the tremendous power of his love and his sincerity.

The object of this new persecution is to cripple the Appeal to Reason, against which the Taft politicians have been fighting viciously.

The case will only increase Debs' glory.

A ROCKEFELLER BENEFACTION

That part of a capitalists's ill-gotten gains which is used to investigate and report the gigantic evils of capitalism becomes a real benefaction to society. Thus some are seeking to "make for themselves friends of the mammon of unrighteousness."

John D. Rockefeller, Jr., is founding a "Bureau of Social Hygiene" to investigate the cause of the brothel and the white slave traffic and to combat the horrible diseases that spring therefrom, concerning which the Chicago Tribune wisely says:

"The study of vice should begin with a study of housing conditions in the slums of the large cities. Industrial conditions should be studied. The wages of girls in factories and shops should be ascertained with a view of determining whether these wages are sufficient for a girl to live on and maintain her morals. Industrial diseases and accidents, and the effects which they have upon the family whose head has become a victim of these conditions or accidents, should be looked into.

"The social evil is partly a product of moral depravity. But it is also, and perhaps chiefly, an effect of economic maladjustment."

Yes, the social evil roots so deeply in "economic maladjustment" that until the profit system is destroyed and all men and women are economically free to marry and have comfortable homes with sufficient support for the family, there can be no end to the social evil and its dread diseases. This a thorough investigation will doubtlessly demonstrate. And we bid young Rockefeller Godspeed in his work of investigaton. Let us have the whole truth.

REPARTEE AND A CHALLENGE TO THE BIG BELT

"Golf is the pastime of small men with large incomes, who are too old to play tennis and too dull to talk to women."—Walter Pritchard Eaton.

"It is also the pastime of large men with small incomes, who vary golf with tennis, and who are too busy to hang around a samovar discussing the drayma," is the piqued retort of the large B. L. T. of the Chicago Tribune.

To prove that B. L. T. is unwise in mixing tennis with golf, we hereby challenge His Ample Girth to a tennis match as soon as the dandelions cover Washington Park with glory.

ROMAN CATHOLICS AND THE STAGE

The Roman Catholic hierarchy of America, realizing the educational value of the theater, is fathering a society for the prevention of immoral plays. And, from past experience, the playhouse managers know that any play which in the least opposes Roman Catholic standards of theology, church custom or marriage is regarded as "immoral" by the Roman clergy and is boycotted more or less by Catholic people at the command of their priests. This causes a tendency to present plays especially favorable to Catholic ideas, and thus the Roman church is siezing the theater as an aid to its sectarian propaganda.

If Catholics and Protestants could unite in condemning plays that are really immoral and in commending plays that are moral and non-sectarian, much good could be accomplished; but the folly of so many Protestant ministers in condemning without discrimination or discretion all plays as immoral, puts them out of reach of helping the stage help the people, and this leaves the Roman priests in a position of undue advantage relative to this great educational influence for good or ill. And the stage is a force that must be reckoned with.

BIOGENESIS

Prof. Loeb has broken out again, this time with a dead "fatherless frog," which he has been exhibiting at the Hygienic Congress, seeking to develop definite life forms by chemical processes only. As Dr. Teichmann said long ago, "even if life should be produced in the laboratory its mystery would remain as great as ever." Deeper than the body, or the physical elements thereof, reaches the doctrine of biogenesis—life from life only. If life were demonstrated to be merely a cosmic force like gravity or electricity—what is gravity? What is electricity? and What is back of these as the Eternal First Cause, Ever Abiding, Ever Acting?

God's works and laws woo the studious mind and yield their mysteries as rapidly as man can receive the revelation, and every step of real discovery leads him into deeper mystery and nearer to the Throne of the Infinite Life, Mind, Love and WILL. Only the dogma-suspended narrowbrains tremble and fear lest Faith be crippled or destroyed when a startling, farreaching new fact is discovered. Those who have "seen God" in their hearts and in nature, and who keep up with the progress of genuine scientific philosophy know that He is the foundation, the heart, the circumference of all being.

Let Prof. Loeb and all scientists "show" us the strangest facts they may learn. More power to their brains, their glasses and their fires.

* * * * *

But mankind will have to inquire yet more critically into the ancestry of that queer dead frog before abandoning the sure old way and depending upon "laboratory methods" to furnish enough real frogs' legs for breakfast,—not to mention more important matters involved!

* * * * *

The attempts, more or less successful, of Prof. Loeb and others to fertilize the eggs of sea-urchins, frogs, etc., by chemical changes only, with complete absence of the male germs of life, suggests a curious scientific possibility. If the presence of a little more or less of a certain acid in the water surrounding the eggs of a sea-urchin or frog will cause fertilization of these eggs and the development of a life-form similar to the parent; and if, as many psychologists affirm, varying moods of deep intensity actually cause chemical changes in the body, generating constructive or destructive acids according to whether said moods be noble or hateful, why may not Mary of Nazareth, deeply moved by love of her land and race, yearning for national deliverance according to the ancient Promise, fired with holy indignation at the wrongs of her people and the decadence of real religion, and overwhelmed by "the love of God shed abroad in her heart," have precipitated in her own body, by these intense emotions, the very acids necessary to fertilize the ovum in her womb and so impregnate herself, or have been thus impregnated by the chemical effects of the spiritual Ire, Love, Hope and Joy that "overshadowed" her?

Verily, modern science is bewildering in its apparently contradictory tendencies to at once destroy and sustain the most ancient creeds.

* * * * *

And if emotional acidity could fertilize one human ovum, why not others?

* * * * *

"Woman's age" is indeed approaching (even though she may be unwilling to admit it). "Man's age" seems compelled to concede her

superiority in character and her equality in politics. Is he doomed to see her supplant him entirely and learn to do without him altogether?

* * * * *

It is a well-known "scientific fact" that millions of years ago there were no separate sex forms, that both male and female life-germs were produced in a single body which was the sole parent of all its offspring. Is it possible that "history will repeat itself" and that, in the course of human evolution and increase of scientific knowledge man, as such, will be no longer needed in the scheme of Nature,—that woman, so rapidly encroaching upon man's peculiar "sphere" will at last usurp all his functions and become "the whole thing," leaving "mere man" to become extinct entirely? Strange changes have occurred in Nature's forward march, and the improved machinery of modern production together with the elimination of brutal competition and the constant enlargement of woman's intellectual and social spheres which are sure to come, make it appear possible that man might be eliminated as a useless incumbrance, if he should lose his especial dignity as father of the race.

* * * * *

Cheer up, brethren. Your utter elimination as a factor of life need not worry you,—nor your great grandson; because the processes of biological change are very slow.

* * * * *

And there are those who insist that man's especial function is not that of father but that of lover; that the soul of woman is forever unsatisfied and incomplete without a mate; that maleness and femaleness strike deeper than the body and are essential differentiations of being and character "through all eternity" in order that love may focalize in Two that are One and then diffuse throughout society. Therefore man may yet hope for safe protection under the shadow of woman's love. So long as they need each other, both will survive.

* * * * *

The joke is on Prof. Loeb, however, whether his experiment will bear complete investigation or not. Having, as he claims, fertilized the egg of a frog by chemical changes in its watery environment and produced a growing tadpole, he forgot,—with proverbial philosopher's absentmindedness,—that when the tadpole becomes a frog it must have another change of environment; that it can then no longer live upon water alone, but must have air to breathe and a place to rest above water. So his poor, fatherless tadpole suffered death by drowning when it was just ready to quit being a tadpole and become a real frog.

Did ever froglet come to life or death like this before!

Prof. Loeb declares he will bring his next "fatherless frog" up on dry land.—Probably he will forget the water in the next experiment!

* * * * *

And what if the fate of Prof. Loeb's unfortunate frog should but typify the final results of his experiment? For it is no easy thing to guarantee the "immaculate" condition of a frog or her eggs, since one contact with the male might bear fruit a long time, as with the frog's cousin, the fowl; and there are elements floating in water which are more than chemical. It would require many well-guarded demonstrations, under various circumstances, by different people, to establish even biogenesis from the female only. And that is a far cry from complete spontaneous generation. Remember how Dr. Bastian's much vaunted experiments failed forty years ago.

* * * * *

To contemplate a race without fathers is sad enough for living men; but a race without either fathers or mothers is heart-breaking to consider!

* * * * *

Yet, while seeking the "philosopher's stone" mediæval students, though disappointed of their golden treasure, amused themselves and discovered the valuable science of chemistry. So Drs. Loeb and Bastian, though they may not succeed in producing a parentless race, may aid in solving problems of vast importance to humanity. Even the X-Ray was discovered while Rentgen was searching for something else.

* * * * *

And now certain scientists of Wisconsin are claiming to produce cowless milk—real milk—out of hay direct, which is free from bacteria. Well, that is not so bad.

The Short Story

THE FALL OF THE FARLEYS

A Clear Case of Economic Determinism

By Benjamin Keech

When Dottie Westcott and Johnnie Farley were babies they were "sweethearts," and when they were ten years old they were engaged to be married "some day!" They lived side by side, in nice-looking houses, attended the same church and school, and graduated together, with high honors, Dottie reading an essay entitled "Beyond the Alps Lies Italy," while young John, who had an aptitude for writing, read a learned one on "Success," which gave the audience the impression that he intended to be a shining example of the advice he was uttering.

Both young people enjoyed leading offices in the Christian Endeavor Society of the First Congregational Church of Bethlehem; they were perfectly sincere in their work, and whenever the Rev. Gideon St. Clair wished to call attention to two model young people, he would proudly point out John and Dorothy.

Dorothy was beautiful, as well as good, with rich brunette coloring and large, velvety brown eyes shaded with black lashes; while young John was very blonde and would blush profusely whenever anyone joked him about his best girl. Everyone liked the two for the simple reason that they were sensible and worthy and deserved to be liked; and the inhabitants of Bethlehem would sigh with a certain sad gladness to think that at least two young people in their midst were going to be happy, even if the others could not be.

Both John's and Dorothy's parents were "well fixed, financially,"—or, so people said; although, between you and me, they sometimes had nervous spells over the way things were going. John's father was at the head of a busy little furniture factory, and it was understood that John was to follow in the steps of his supposedly successful father. Dorothy's parents had long been considered wealthy enough not to work—at least, her mother had; for her father died shortly after retiring from a business which he did not like—that of whiskey distilling—and Dorothy and her mother lived alone. John was also an only child, an elder brother, a bright little chap, having been killed in a Sunday School excursion years ago—an experience which greatly saddened his mother's life.

John was quite a favorite with a bachelor uncle who lived with the Farleys when not lecturing—a "peculiar" man who had strange ideas, such as, for instance, feeling sorry for unfortunate people who had "got left," no matter if they were bums, etc. He even went so far as to say that these people were no more to blame for their condition than society—the voters, who, by making bad economic and social laws, help cause their brothers to fail.

John liked this uncle well enough, but he did not like to hear him talk politics, and would fidget apprehensively whenever the man mentioned such words as classes, exploitation and capitalism, or another of nine letters, beginning with S.

"You needn't tell me, Uncle Frank," the lad would expostulate earnestly, "a fellow can work if he wants to. Couldn't I be as shiftless as anyone if I didn't have lots of willpower?" Whereupon Uncle Frank would sigh and wonder if people would ever understand.

Things went fortunately with John and Dorothy until he was twenty-three and she twenty-two; then they were married. We say fortunately, for, although Mrs. Westcott had lost a large sum of money, which left her virtually poor, through the unwise speculation of a brother-in-law in New York, Dorothy felt perfectly secure in John's protecting care. Some said that Mrs. Westcott's relative had cornered her money for his own use, but that was hard to prove.

John and Dorothy had been married less than a year, and were too busy admiring each other to notice much of anything else, when one of those unexpected financial flurries which now and then cause so much havoc in the business world swept the country. John's friends asked him if he and Dorothy had caused the panic by getting married! But the panic was no joke to John, for he and his father had suffered a blow because of it. Their business was in danger, and had it not been for Uncle Frank, who came unexpectedly to the rescue, it might have gone under. As it was, Mr. Farley, the elder, lost control of that fine business ability which had always marked him, and began to take undue quantities of stimulants to steady his nerves. For the first time in his life John knew what it was to worry.

But at length, along with his anxiety, came a little cause for rejoicing, for a tiny dark-haired John, Jr., had come to live with him and Dorothy. Two years later, which was also a very trying time in business circles, a little Dorothy, Jr.—her real name was Frances—came to live with them, too. John now felt that he surely had something to struggle for, but the truth is, he would have had to struggle any way, for it was now apparent to him that a big factory, out in Michigan, had its eye on his little plant, hoping to assimilate it. So he had to struggle and worry nights, as well as days, and had little time to devote to the blessings at home. He would smile, somewhat ironically, as he remembered how he always intended to be a chum—sort of an elder brother—to his children, if he ever had any. Besides, the men at the plant were threatening at any moment to cause trouble simply because he was not paying them quite so much as the men in a neighboring factory were getting.

But worst of all was the sad knowledge that at the age of sixty-seven his father, once respected as a church official, was learning another bad habit. Through the influence of Hector Hartless, Mrs. Westcott's brother-in-law, he was beginning to gamble, hoping to retrieve their lost fortunes. In consequence, John had as many bad moments as a man ever experienced.

A number of uncertain, harassing years passed; another little Farley was being expected any day, when one morning John opened the office door of the plant and received a nervous shock, the influence of which lasted throughout his life. There, across the desk, lay his father's blood-spattered body, an ugly wound in his head, and a pistol loosely clasped in one quiet hand. It was all soon explained. Mr. Farley had lost the firm's last dollar gambling in the stock market for more.

The business promptly went into a receivers' hands, the big factory got the little one—or, in other words, Hector Hartless got it—and, although he fought desperately, the pressure of circumstances were such that John experienced the novel sensation of becoming a wage earner in the very place he had once been master. He might, of course, have continued as superintendent or something like that, but the new firm had a shrewder man already selected for that position.

In those days John began to believe in a power called Fate. Folks were good to him, though, at least most of them were, and the others didn't matter. So the pure Christian life he had always tried to live was not without its good fruits after all. Many were anxious to help him who would not have considered him at all had he lived meanly; some, like Uncle Frank, would have been glad to put him solidly on his feet if they could. But their own needs were such that they could not.

However, there was one man—and John always remembered this experience with peculiar interest—who offered young Farley substantial aid which at the time he felt he could not accept, but afterward almost wished he had. This "friend,' Olney A. Toole, had been considered somewhat despicable as a boy, but as a man had become wealthy (and "respectable") through a chain of saloons, and, some said, of houses even worse.

Mr. Toole made John a [illegible] assistant manager who was [illegible]

...was needed; but of course a Farley could not or would not make his living in such a way as that. So John chose the straight and narrow way and deprived himself of decent clothes and food, while thousands of worldlier men were indulging in foolish and harmful methods of spending their unearned millions.

Dorothy, meanwhile, was growing to be a saddened, discouraged woman. She now did all her own work and missed the many luxuries she had always known. Her kind, patient mother had long since died, as had John's, from the shock of her husband's suicide, and Dorothy sadly missed the willing services of these two good women.

The children were a great care, the housework a huge, never-completed task, minus the handy appliances of many fortunate neighbors' homes. Dorothy had no idea that there was so much to do in the average family; she felt almost in sympathy with those millions of women worse off than she, and wondered how on earth some of them ever got along.

Dorothy still loved John and her babies, but she was getting tired; she longed for a little time to rest, but could find neither the time or the rest, especially since she now had to do her own washing and ironing. Dorothy tried hard to look pleasant, but it was hard work when she felt so tired and hopeless. Her beauty had by no means faded, yet her face sometimes wore a pouty, discontended expression which secretly vexed John very much.

John and Dorothy had not altogether ceased going to church, but they did not take active part any more—they felt, some way, that they could not—and whenever they did try to help a little, they imagined that they were out of place or hypocrites, or something. (It did not occur to them until later that it was sensitiveness caused by reduced circumstances and poor clothes which held them back.) At any rate, they felt very unhappy, and could not understand this, for surely they were living better and more responsible lives than in the old, happy, care-free days.

"I cannot see where we have made our mistake," Dorothy would think. "We have tried hard to live right with God and man, yet we have grown more unfortunate year after year. What can be the trouble?"

But the thirteen unpaid bills which Dorothy happened to be looking at unseeingly made no audible reply.

"Whew! It isn't any fun to toil all your days like a slave, just to divide up your earnings with your master," sighed John one sultry August evening, shoving his dinner pail on the littered table, throwing himself into a creaky chair and letting his gaze rest dejectedly on the floor.

Old Uncle Frank earnestly regarded the gent though vigorous form and sighed too.

"Yes, Uncle, I understand your viewpoint somewhat better now," said John without lifting his eyes.

When the big strike came the next winter, John, with hundreds of other workers was thrown out of employment and spent long, discouraging weeks searching for a master, while the little brood at home actually suffered for food and fuel.

"Oh, if I could only get work!—any kind!" groaned John, noticing the pinched faces, the shivering forms. It did not seem possible that his family, John Farley's, whose ancestors had been among the earliest settlers of America, could have come to such an end as this.

Uncle Frank's tactful silence and occasional help were more eloquent than words, and at last John admitted, "Well, Uncle, I think I understand your viewpoint pretty thoroughly now. I've had the practical experience."

John was also beginning to experience some attacks of rheumatism which surprised him very much, for he had always been healthy. He layed the affliction to damp rooms; a Christian Science neighbor suggested that it was worry and anxiety manifested in the flesh, while Uncle Frank declared it was a plain case of economic determinism. Whatever the cause, it was very painful and gave John one more weary burden to bear.

At this point, in addition to the Christian Science neighbor who helped the Farleys very much with her optimistic thought, a Salvation Army lassie, a Seventh Day Adventist friend and even a Roman Catholic lady also offered kindly cheer and aid. In fact, dozens of good Christian friends did all they could for the Farleys. But John could not see that it made his material welfare lastingly better, or aided vitally in solving the vexing bread and butter puzzle.

One day good old Rev. Gideon St. Clair motored down from his pleasant parsonage, layed a kind hand on John's shoulder and said: "Get right with God, my boy, and everything else will get right with you."

"Thank you, friend," said John, respectfully; "I have tried to follow that rule all my life, and not without certain good results. But does a person's goodness, morality or religion have any effect on the high cost of living, improve industrial conditions, stop the exploitation of lands by their masters, prevent legalized crime or make his general material environment (which reacts mightily on the spiritual) one bit better? Dozens of Christian friends have not found it so. Instead, they have gradually grown more unfortunate with other poor folks. Christianity is all right, but don't you think we ought to pay as much attention to the material side of religion as to the spiritual side? It might be well to tell a Siberian exile to get religion, but wouldn't it be more satisfactory to free him from political bondage, too? Don't we need a 'full salvation?'"

The once aristocratic Farleys now lived in a smoke blackened building which was rapidly parting with its window panes, on a dark alley called Beer Bottle Boulevard, next door to a character by the name of Morphine Nell, who always seemed to have plenty of money. Some wondered what in the world the Farleys would think if they knew their two elder children were to steal, and were becoming as bad as anyone's! John, suspecting something of this, would sneer with something like hatred at things in general, remembering the ideal of pure home influence with which he had intended to surround his progeny. He was not to blame! It was the system, which would not allow most of its victims to live honestly or purely.

The boy, who resembled his mother, was a bright fellow with a decided talent for music and not without affection. But he was headstrong and badly needed discipline, which Dorothy seemed unable to give him. John did not see much of his son except on Sundays, when he tried to coax the lad away to the Salvation Army's meetings to get him under a good influence. Frances, John's favorite, was a pretty blonde, but looked too thin and pale to suit her father; he wanted to take her away from her environment where she could develop properly.

Dorothy had by this time lost all patience with life; she was cross to the children and took no pains to please John. The only things she seemed interested in were novels, which gave her something pleasing to think about, and her own complexion, which she feared would soon show signs of fading. One day she and John quarreled. He accused her of being lazy, she twitted him of making her a pauper and he raised his hand to strike her—but did not. Both afterward grew sad and remorseful at the remembrance of their earlier, brighter days and Dorothy cried a little in self pity. But neither asked the other's forgiveness, for neither cared any more.

At last John heard of a place where he might get a job, and went to see the boss, who turned out to be an old school friend of his. John remembered, somewhat confusedly, how he used to make fun of this fellow because of his poverty. But things had changed since then and Mr. Krush had become wealthy through managing some factories which had been willed to his wife. He gave John a job, although John suspected that another fellow had to be crowded out to accommodate him.

John's new work was not in the least easy; in fact, it was decidedly dangerous, for it brought him in contact with unprotected machinery, and the truth is he was no machinist anyway. However, he was glad to get even such a job; he needed the money, and besides, some of his "friends" might call him lazy if he refused it; so he worked bravely though bitterly at it for three months. Then one evening while working overtime, John stumbled in the dark, his body was seized in a grip of steel, his poor, rheumatic flesh and bones frightfully mangled and he was taken home, a cripple for life.

After a while he recovered, but some said it would have been a blessing if he had died. Had it not been for old Uncle Frank, who, like a guardian angel (as John afterward said) watched over him through that trying hour, life would have been brutal indeed. But the kind old man stood patient guard over the wreck. And that was all, for Dorothy had gone.

"Where?" begged John for the twentieth time, and Uncle Frank, seeing that subterfuge was no longer advisable, said:

"Well, you remember that brother of Hector Hartless—the one who had so many rings which Dottie admired so? Well, she and Frances have gone with him."

"Dorothy! Oh, God!" And John turned his face to the wall and sobbed. After a while he said: "And John, Jr., where is he?"

"Well, I hear he was 'pulled' the other night," said Uncle Frank reluctantly. "You see, he was a member of a 'gang,' and stole a little more than was good for him—like our capitalists. But don't feel too badly; some good influence may save him and his mother yet. Besides, here's our little Socialist left us" —turning to gaze fondly at a quiet, old-fashioned little girl—John's youngest—who sat tenderly rocking an old rag doll in the corner. "Annie, by the way, is one of the survivors of the Algonquin theater fire. She went with her teacher, who nearly lost her life saving Annie; it was two weeks ago."

John looked at the child, too, long and thoughfully, then his gaze rested on the pile of Socialist literature on the dry goods box at his side.

"Uncle Frank," he said after a while, "what do you suppose I was thinking about the day the machine got me? I had lost all sense of manhood—like our capitalists—and was about deciding to rob the firm. I knew how I could relieve them of a tidy sum in such a way as to throw suspicion on another fellow—a chap they discharged to accommodate me, threatened to get even—and I concluded it was no worse for me to rob them than they me, with hundreds of others. Well, we have to get crushed pretty flat sometimes before we wake up.

"I believe I will devote the rest of my life, such as it is, to making better social conditions," John continued. "You know I've always thought I could write, and perhaps lecture, and now I have my opportunity, although the only hands I have are yours and Annie's, my right one having been given to Krush and Grindem's machine."

Uncle Frank's dim old eyes fairly swam in kindness.

"Good boy!" he said. "We'll take our first dictation today on 'Rescue the Perishing,' and we'll do a whole lot of good before we get through. Don't worry, laddie. Everything is coming out all right some day."

HAVE YOU NOTICED?

That this 16 page issue is a Great Special Edition filled with extraordinarily interesting, instructive, convincing manner? Count the worthy items over and see if it is not worth more than ten times the price—one cent a copy in bundles.

Every one in your community should receive a copy. See to it quickly.

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MAKE IT WIN

The Christian Socialist needs a lot of new subs. this week. Do not let the work slack. Make it win. Two yearlies for $1.00. Mail them at once.

WHY USE TOBACCO?

Hundreds say they have [illegible] habit. [illegible]

Mrs. S. A. Penn, [illegible]

The Live Ones

Edited by Mrs. Ella Carr

Dear Comrades:

We are in a new campaign which will surpass all former ones in importance. May we each one decide seriously and prayerfully what we intend to do to make our work felt for the greatest good to the cause. We must get down to bed-rock. There is no longer any time for delay. The crucial hour is here. What sacrifices are we willing to make and what will we do to put our mark on the movement in our own community and thus add to the growth of the movement at large? If we personally miss this greatest opportunity to save humanity and should live to enjoy the blessings of Socialism, knowing we had miserably, selfishly failed to do our part, the memory would haunt us as a nightmare.

We so much need your help to scatter the Christian Socialist everywhere.

* * *

"I have received the sample copies and will have to admit that the Christian Socialist is the best thing I have ever read in my fifteen years' study of Socialism. I have a list of subs started and after I use the 100 copies for which I enclose one dollar, I shall be able to get more subs."—J. G. Montross, Ohio.

* * *

Comrade J. A. Smith of Arkansas sent his New Year's greetings in the shape of a nice list of subs amounting to $5.30. He says: "May the good work which you are doing, especially among Christian people, exceed all former records until victory crowns all our efforts. One good woman whose husband subscribed for the Christian Socialist says: 'I wouldn't take a dollar for one issue.'"

The splendid thing about Comrade Smith is that he has a perennial spring of enthusiasm that keeps him always working. He has sent us list after list, and is just as eager as ever to keep up his good work.

* * *

"The Christian Socialist is doing a great work in this locality."—A. Fiscus, Nebraska.

* * *

"A friend gave me a copy of your paper and I was so pleased with the contents that I am sending you $1.00 for two subs."—J. C. Howell, Florida.

* * *

"A friend gave me a copy of your October 1st issue and I was so pleased with your article, also Mrs. Carr's, that I want to learn more of Socialism."—Mrs. Frank Curtis, Washington.

* * *

Comrade Dr. H. J. von Lackum of Iowa, failing to receive one of his papers, writes: "I missed this very much last Sunday in my Sunday School work as teacher. I appreciate Dr. McA. Miller's analytical method of the Sunday School lessons very much. They are to the point."

* * *

Comrade Rev. J. H. Geoghegan of Washington distributes copies of the Christian Socialist, sent us later a list of subs and writes that he is doing what he can to present the great truths of Socialism to his people from the pulpit. He also reported that he got the decision in a hot debate on the question, "Resolved, That Socialist is the only solution for our present-day economic problem."

This brother must be a real live wire. Why haven't we thousands more like him in the land?

* * *

"I would like very much to see your paper have a great circulation, and I think all Christian Socialists should take hold and do their best. If they cannot get any to pay, then pay themselves for subs. We must get into the habit of sacrificing for this great cause."—Wm. L. Walden, Washington.

Amen. This comrade sent two dollars for subs.

* * *

"Your paper charms me. I can hand it to saint and sinner alike, realizing he can get food for body and soul if he will only think."—A. Wilson, Colorado.

* * *

Donations

Comrade Robert Waddell of Chicago donated two dollars to help the Christian Socialist.

Comrades Mr. and Mrs. Royal F. King of Washington, sent their monthly donation of four dollars, and Comrade Lyman Payne of Wyoming sent $4.00 for his sub and the rest on his monthly pledge.

How much help these monthly pledges are, and if we only had hundreds of them our work could be greatly extended. How much easier it is to give in this way than to try to give large amounts. How many more will pledge the Christian Socialist one dollar, two dollars, three dollars, or any amount you can give per month? Let us hear from you.

* * *

Stock

Comrade Sergison of California makes his wife a present of a share of stock in our company and orders five dollars worth of books. That was surely a very sensible and helpful present. We hope other good husbands will do likewise.

* * *

Books

Comrade Dr. E. L. Smith, another one of our loyal workers, sends $10.00 for books. We are sure he will make good use of them.

Comrade Gus. L. Fisher of Idaho writes with his order for books: "I have read several of your books and leaflets and find them the best literature published." Numbers of others have also ordered books and we hope the comrades will continue to take advantage of our special book offers.

* * *

The Preachers

Does it pay to send the Christian Socialist to the preachers? Rev. P. S. [illegible] for samples and says, "[illegible] from the Christian Socialist is one of my papers and the sentiment expressed greatly [illegible] me and I am anxious to learn something more of a paper whose management seems to have conscience and a vision and the courage to express them."

Comrade T. W. Welch of Colorado sends for [illegible] copies to distribute among the church people and writes concerning one of the pastors of his city. We quote from his letter: "Last spring the Baptist minister of this place announced a lecture on Socialism to be delivered on Sunday evening. Another comrade went with me to hear him. It consisted of misrepresentations from start to finish. The next morning I went to see him at the parsonage and we discussed the subject. At the conclusion I agreed to send him the Christian Socialist if he would read it. To this he consented. I met him this fall and had a long talk with him and to my surprise he had become a real live Socialist. Later he delivered another lecture on Socialism, but very unlike the former one. The credit is due the Christian Socialist. The churches at this place have a plan in view some time later to have a series of lecture delivered before the Sunday Schools and call in some of the Socialists to explain Socialism."

Do not fail to send the Christian Socialist to the preachers of your city. If you cannot do so yourself, raise a fund for the purpose.

* * *

The Workers

How we want to encourage our faithful, loyal workers who go out to work to get new readers for this paper. We are filled with gratitude as we look over our files and find how many times our workers have responded and sent us the fruits of their labor. God bless them every one with unsurpassed success in this new year.

It certainly touched our hearts when Comrade William Park of Oklahoma wrote with his list of five subs: "In my feebleness and the weather being very cold, I walked some six miles seeking for subs to the Christian Socialist. My trip was not in vain."

If a dear old feeble comrade who has suffered much these late years will thus work, may his example put at least one hundred more under conviction to do likewise.

* * *

The following is a list of those who have sent clubs of subs: G. W. Admire, Colorado; Chas. H. Sharon, Oregon; Prof. G. A. Peterson, Kansas; A. H. Jerauld, Tennessee; John Blakeley, West Chicago; B. L. Barnes, Texas; Charles Diether, Alabama; Rev. James Smiley, Maryland; Otto A. Wetlind, Minnesota; Alex. U. McDonald, Alberta, Canada; L. [illegible] Kinne, Kansas; Henry Sprenger, Washington; A. O. Engblom, Minnesota; Mrs. C. C. Schell, California; James Cadman, East Chicago; John Spence, [illegible] Wm. H. Ramsey, Ohio; Mrs. N. E. Ferrell, Pennsylvania; J. F. Ethridge, Oklahoma; D. R. Crossley, Tennessee.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON FOR FEB. 2: Gen. 4:15-26; 6:1-22; 7:1-24.

THE LAW OF EVOLUTION OPERATING

I. Constructively

1. By Materialistic Development
   - (a) In city building—origin of civilization as opposed to the more pious nomadic life. Ch. 4:16-17.
   - (b) In division of labor—stock raising, art and architecture, attended by polygamy and tribal warfare. Ch. 4:18-24.

2. By Idealistic Aspiration
   - (a) In establishment of monogamous family life. Ch. 4:25; 5:1-2.
   - (b) In institution of social religious life. Ch. 4:26; 6:8-10, 22.

II. Destructively

1. By Operation of Society
   - (a) In more rapid increase of less cultured and savage tribes, putting the more civilized at a disadvantage on account of civilization being a restraint on race multiplication. Ch. 6:1-2.
   - (b) In moral degeneration as the result of intermarriage between savage and civilized tribes, due to sacrifice of religion and culture for physical strength and numerical increase. Ch. 6:3-5, 11-13.

2. By Operation of Nature
   - (a) In phenomenal floods caused by continuous rains. Ch. 7:10.
   - (b) In seismic disturbance, causing depression of inhabited territory; thus increasing inundatory destruction. Ch. 7:11.

Instead of confining our outline to the verses printed in the lesson helps we find it more satisfactory in handling these lessons to use the more important parts of all the record between the ending of the preceding lesson and the ending of the lesson in hand; and those who try to follow the outline should read the entire record and then pick out the verses referred to in the outline to be read in connection with the outline and comments.

Lack of space forbids our making distinctions between the prophetic and priestly accounts of these early developments of human society; as well as detailed reference to older, and in some instances much more elaborate, as in the case of the Babylonian records, accounts of these same phases of race development. Moreover, the treatment of this Genesis poem as a panoramic presentation of widely separated peaks in the mountain chain of human progress, representing long ages of social evolution, which seems to us to be the only rational method, forbids crucial criticism of details on penalty of death to the poetic power and purpose of the magnificent measures of this masterpiece of folk lore, fact and fancy.

The law of evolution, whether we consider it in connection with physical, psychical or social operations, exhibits the phases of construction and destruction in continuous alternation. Integration, disintegration and reintegration on an ever higher plane, is the law of all progress from the atomic chaos to the astral cosmos; from mollusk to man; from illusion to illumination; and from the localized grasping group to the universalized co-operative Commonwealth.

Appropriately, then, do we consider this lesson under the antithetical heads of construction and destruction; especially as the matter falls into line for analysis in no other rational way.

Division I

1. Here we have materialistic development preceding the idealistic, as all anthropology teaches; even though we admit that spirit and life in the absolute must be recognized as back of all development. But whatever may be admitted as to cause, as to effect, we must agree with the dictum of Paul: "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." (I Cor. 15:46.)

(a) The descendants of Cain who "went out from the presence of the Lord" did not adhere to such crude individual worship and animal sacrifice as was practiced by the earliest nomadic tribes after accumulating property by a localized agricultural life, but became city builders. Here is the first glimpse we get in this Hebrew literature of what we now call civilization; which term means a mode of society which has its center and representative activities in city life. The city, with its walls, was necessary to protect the property accumulated by labor—chiefly agricultural—from savage beasts and still more savage men, no matter how superstitiously pious such wandering men might be, and usually are, as witness the repeated historic onslaughts made by the ultra-religious nomadic tribes with Arabia as their base of operations against every successive movement of civilization since the dawn of history.

(b) Tribal warfare began when tribes of men first began to assert ownership over definite tracts of land for local habitation; such as is necessary for agriculture, industrial arts and city building. Agriculture and war called for tools and weapons—means of construction and destruction. This called for mechanical invention and production. All this called for congestion of population—the city. War, by destroying large numbers of men, left a surplus of women, which resulted in polygamy; which was confined, however, chiefly to warriors and tribal chiefs such as Lamech.

The mention of the mothers of the chief inventors of that far-off age is an acknowledgment of woman being foremost in the arts of peace; as anthropology also testifies.

2. In opposition to this materialistic and "worldly" progress was the more idealistic line of genealogy which seemed at first to have held quite strictly to monogamy, or at least group marriage within their own general class, out of which grew the family life; and also instituted some sort of public worship, as indicated by the expression, "men began to call upon the name of the Lord." The word "men" implies social, as opposed to former individual worship; while calling upon the "name of the Lord" indicates a more definite form of religion than that which in earlier times built altars in a blind way to some vaguely conceived invisible power or powers.

It may be noted here, taking the combined records of the priests and prophets as expressing the trend of development, that practically all material progress was attributed to the descendants of Cain; who represented the irreligious, worldly minded agricultural and city-building class and is charged with having killed, that is, having entirely eliminated, the more pious shepherd class from the more desirable regions of the earth and allowed their degeneracy [illegible]

SUNDAY SCHOOL LESSON FOR FEB. 9: Gen. 8 and 9.

I. Theory of Men's Relations
- 1. Relations to the Institutions in
  - (a) Social customs—relating to increase of population and subjugation and domestication of animals. Ch. 9:1-2.
  - (b) Established laws relating to diet and the protection of human life. Ch. 9:3-6.
- 2. Relations to God in
  - (a) Institution of burnt offering as a religious rite. Ch. 8:20.
  - (b) Recognition of established natural conditions. Ch. 8:21-22; 9:8-17.

II. Practice as to Men's
- 1. Relation to the Earth in
  - (a) Geographical distribution. Ch. 9:18-19; 10:5, 18-14, 30.
  - (b) Use and abuse of earth's products. Ch. 9:20-21.
- 2. Relations to Each Other in
  - (a) Observance and violation of family ethics. Ch. 9:22-23.
  - (b) Domination and subjugation supposed to result from moral and intellectual development of the stronger and the moral and intellectual degeneracy of the weaker. Ch. 9:24-27.

Division I

1. (a) The repeated injunction to multiply, found in this early record, is strictly in accord with the practice of all ancient tribes; as the dominance of one tribe over another depended more upon numerical superiority than upon anything else, and while increase of population could be effected by law in only the most indirect manner, social customs could be brought to bear directly upon the matter; and every social custom seemed to be directed toward this end. This was a strong factor in social progress; as most of the conveniences of civilization depend upon the co-operation of large numbers of people living in touch with each other, both for their establishment and maintenance; and this is true also in regard to the more ideal attainments, such as art, literature and moral culture; although too great a congestion of population seems to be detrimental to these phases of life while the material conveniences are not thus affected except as the poverty of the poorer classes is often thereby increased.

Increase of population and the general welfare were also greatly promoted by the subjugation of the wild beasts that reduced both the number of human beings and the human food supply; while the domestication of the wilder beasts added greatly to the food supply.

(b) As noted in the first lesson of this series, man's diet in the earliest ages was necessarily vegetarian as the use of fire for cooking was unknown; and while the eating of fresh, raw flesh is said to be impossible to man, he has never shown much disposition to eat the flesh of animals raw; and if he ever does so he would soon forfeit by eating raw meat; and especially so if mingled with blood.

After the flood, fire seems to have been in evidence for cooking, as witness the mention in 8:20 of the burnt offering. The use of fire thus made a mixed diet possible and was perhaps better suited to the progress of the race at that time; whatever argument may be made for an exclusively vegetarian diet in our more advanced state of progress.

But even then the danger of savageness being promoted by use of blood as food seems to have been guarded against by law.

The law of blood revenge instituted at this point of progress should be regarded as recognizing the sacredness of human life, rather than as an argument for capital punishment. Before prisons were invented, making continual confinement possible, no better method of disposing of the homicide than allowing the relations of the slain one to take life for life seemed practicable. And so important was the preservation of life not forfeited by the taking of life considered, that this "blood revenge" was extended to cases of unintentional slaying until the establishment of the cities of refuge in Joshua's time, or later. Capital punishment in this day of prisons for delinquents is not only not necessary, but it violates this principle of the sacredness of human life so revered in that ancient time, by unnecessarily taking the life of the slayer.

2. (a) It is quite possible that the origin of the burnt offering as a religious rite may be traced to some of the more advanced ones of the ancient tribes, who may have introduced it for the purpose of inducing the less advanced [illegible] to cook all meat thoroughly before eating it, in order to curb the savage tendencies that would naturally result from eating meat raw or only partially cooked. This hypothesis has some support in the work of Moses, or some successor of his, who introduced numerous religious rites relating to cleanliness, when the purpose was evidently sanitary rather than religious in the mystic sense.

And this hypothesis finds still greater corroboration in the fact that practically all of the later prophets inveighed continually against both the burnt offering and ceremonial cleansing, no doubt for the reason that the barbarous custom of sacrificing animals as an act of devotion had long before lost its usefulness and had become a great abuse, while the ceremonials both of sacrifices and cleansings were technically observed in such manner as to make all places of devotion centers of filth rather than of faith; and even the temple at Jerusalem was turned into a barnyard, so that the cleansings of the temple by Jesus himself (there being some evidence in the record that there were at least two such occasions), was not only a moral cleansing by driving out the money changers and the animal speculators, but a physical cleansing by the driving out of the sheep and oxen.

(b) The rainbow could not appear until the atmospheric conditions were at least partially settled. It is possible that it may never have been seen until after the flood. If so, it would naturally be seized upon as a supernatural phenomenon and recognized as a divine token; and indeed the very nature of the conditions which produce it make it, for all time, something of an assurance of settled weather conditions.

Division II

1. (a) The geographical distribution of ancient tribes was certainly a large factor in social evolution, and it will pay the reader to look up the references given under this head.

(b) The development of the vineyard was a long step forward in economic evolution; but like every other such step was attended by its dangers and abuses, and Noah is here represented as furnishing the first "horrible example."

2. (a) [illegible] thus to the earth, which involves fundamental sociology, are presented by this ancient record and both have important bearing on early human progress.

Under this head we have both the observance and the violation of fundamental family ethics given as the origin of a classification of tribes and individuals which have continued down to the present; and which is perhaps more pronounced in this age than in any other; and even so pronounced as to make its long continuance impossible, and is therefore taken as a prophecy of a New Order that must come for better or worse.

(b) This classification, growing out of (a) above as the result of differences of moral and intellectual development, can be abolished only by the subjugated classes rising to a state of moral and intellectual development equal to that of the dominant classes. To accomplish the moral equality will not be difficult, as the long-continued power of the dominant classes has to a great extent weakened their moral fiber; and it is now a question as to whether the subjugated classes are not already morally the stronger. There is no question, however, as to the intellectual inferiority of the subject classes; as their very subjugation proves that; and a good reason for this inferiority is found in the almost complete monopoly of the means of education heretofore held by the dominant classes.

The moral of it all is that only by ethical and intellectual development will this unbrotherly and often inhuman classification be abolished as the fundamental condition for the establishment of the Universal Brotherhood of Man.

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News and Views

By WM. E. WATTS

Comrade Ray G. Hulbert of Kirksville, Mo. writing in the "Christian Endeavor World" sneat the way in which the "Bull Moose" party came by its name, mentions the ant as having been proposed for an emblem for the Socialist party and suggests the beaver.

The ant's insignificant size and his repulsive appearance might make him objectionable, which would not be the case with the beaver. The beaver's co-operative community habits, his patient, indomitable industry and engineering skill and the fact that he is not a war-like animal are in his favor. Any other suggestions?

* * *

The Socialist administration of Schenectady, N. Y., is showing what a working-class city government can do in spite of state laws restricting municipal activity. The report of the commissioner of charities, recently published, mentions among other things the establishment of a free employment bureau, the extension of city credit to unemployed workingmen with families, and a municipal lodging house. The latter was started late in the season, when [illegible] borrowed and hired for the purpose, and, excepting [illegible] was done by [illegible] ... Ltd. The [illegible] of cabbage [illegible] ... slices and [illegible] ... and [illegible] ... and [illegible] ... This Citizen's Co-Operative Company has been incorporated to handle any commodity at cost to consumer. In case of an injunction restraining the city from carrying on any business the Citizen's Co-Operative Company will open co-operative stores.

* * *

The strike in Little Falls, N. Y., has ended in a victory for the strikers. That is to say, the employers have agreed to pay the same wages for 54 hours that they formerly paid for 60 hours. The employes will thus be enabled to live according to the standard of comfort they have been accustomed to, which is less comfort than is usually accorded a horse. (Later reports indicate a 10 per cent increase.)

Rev. Robt. A. Bakeman, in describing the brutalities of the police during the strike and his own experience in the Little Falls jail, says that one man declared he had been taken into a cell, his hands tied behind him and then beaten across the face with a policeman's club; and his face indicated he was telling the truth. Comrade Bakeman says:

"I see ever in my waking hours the bright-eyed, swarthy child of sunny Italy, the stolid-faced descendants of the Polack, and the sad-faced Russian Jew, as they each in turn told me in our common prison cell. 'They wouldn't do this in the old country;' and I wonder if, after all, the solution of our industrial problems lies in the direction of 'subjecting the foreigners.'"

* * *

At the opening of Congress a budget was presented for the coming year in which $426,576,000 was asked for war expenditures, past and future, while all of the other expenses of government—legislative, executive, judicial, agricultural, foreign and Indian affairs, public works and miscellaneous—are estimated at $289,330,000. Only $118,396,000 are asked for public works, while $261,356,000 is demanded for the army and navy. This sum would build 120,678 modern houses, reckoning $2,000 to the house, which would house in comfort a population of not less than [illegible] The navy department asked for three new battleships, six [illegible] ... Each ship will cost [illegible]

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January 1, 1913.

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NEWS AND VIEWS

(Continued from page 13.)

five hundred men. The same money, if put into houses, would house 7,500 people in models of comfort that would make a kingdom envious.

* * *

[illegible] this report that pay exposure and, consequently, there is a movement on foot to turn it over to "private enterprise." The mind of a Japanese capitalist seems to work just like the mind of an American capitalist. The program is about like this: First, get some prostitute writers and speakers to oppose public ownership; second, when, in spite of opposition, the sentiment for public ownership is too strong to be resisted, look around for a chance to get in on a deal to dump some worthless securities or other junk on the government at fancy prices; third, get control of the government by the nefarious arts known to the professional politician who "hears his master's voice" and wreck the public plant both physically and financially; fourth, advertise this "latest example of the folly and failure of public ownership;" fifth, get your political tools to sell the public plant to you at bankrupt prices and operate it in conjunction with the deadly combination of competitive wages and monopoly prices to demonstrate the superiority of private enterprise. This is a better way to get rich than saving your money. Verily, public ownership in the hands of its enemies works about like prohibition in the hands of its enemies.

* * *

Compensation approximating $397,000 has been awarded workmen in the first nine months' operation of the employers' liability law of Massachusetts. There were 4,600 accidents reported since July 1, the date upon which the law took effect. Of these 80 per cent were not disabled longer than the two weeks required before the workmen can get any compensation. Compensation has been awarded to 20 per cent of all the cases reported. Of the whole number less than 30 per cent have preferred to take the recourse afforded them by the law, that of trial by jury. About $192,000 has been awarded to workmen who have suffered from accidents other than fatal. Injured workmen have received half their wages for periods averaging a month. The enactment of the law has also operated as a powerful incentive to establish safeguards in shops and factories.—Survey.

* * *

[illegible] to the Association of Insurance Presidents the first week in December, told his audience that the drift is toward state insurance. Said Mr. Emmet:

"I am ground to say that if the present drift toward Socialism continues it is most likely that upon the [illegible] of great [illegible] New York, will have more than a temporary effect in quieting the demand for state insurance.

"In the end it may even be advanced as the final argument in favor of it, just as the companies' contention that insurance as a universal commodity has been used to the same end. Once a department of insurance supervision reaches a point of efficiency where it has attracted to itself talent and capacity equal perhaps to that which is found in the service of the insurance companies, the question is certain to be asked why all this elaborate and efficient machinery should not be utilized by the people to the direct transaction of the insurance business."

There is no answer to that argument. A state commission might better be managing the insurance business itself than watching somebody else do it.

* * *

Socialism has another representative in the British House of Lords, Earl Russell having recently joined the Fabian Socialist Society which is affiliated with the Labor party. At least, one of the bishops of the Church of England, who sits in the House of Lords as "Lords Spiritual," is a Socialist, but it is likely the upper house will be abolished before enough of the "Lords" become Socialists to affect their legislative performances.

* * *

During the year just past 80,000 people in the city of Chicago, according to the report of the United Charities, were given aid. Unemployment and acute illness (both result of our social (?) system) were the greatest causes of the need of charitable relief. Said Eugene T. Lies, superintendent of the United Charities:

"That one-twenty-seventh of the population of the city, which in 1911 had bank clearings of nearly $14,000,000,000, should in one year need the services of this one charity organization is nothing less than deplorable," said Mr. Lies. Some of the other figures given follow: Sixty-three thousand dollars was given for foods and rents alone; 56,710 visits were made by skilled visitors; work was secured in 3,942 cases; medical service was given in 6,187 instances."

[illegible] this report was pub-

[illegible] pal Court for stealing a baby's dress and some trinkets from a State street store. She had five children at home, and thought she could not let them go Christmas without anything. She was discharged.

The same paper also tells of a [illegible] mother who gave away [illegible] because they [illegible] This [illegible] in Chicago, and they had no money, no food, no coal, and were shivering with the cold.

Or the same day a candidate for "millionaires' row" in the penitentiary was indicted for promoting a $500,000 swindle.

Either the capitalist system "won't work," or else it works too well.

* * *

Shocking facts have been brought out by the investigation now going on before the New York Factory Commission. Mrs. Florence Kelley, Miss Frances Perkins and scores of other witnesses have testified to what they have personally seen and known. Zenas L. Potter, a member of the State Factory Investigation Commission and Chief of the Cannery Investigation, writes to the New York Times that 1,239 children, ranging from 3 years old to 16, were found at work in the canneries. Mr. Potter continues:

"A woman worked in one cannery 119¼ hours in a week. We have the canner's sworn statement to that effect. Another woman worked 115 hours in a week. We have her pay envelope in the office. Another worked 117½ hours in a week and 21¼ hours in a day. We have her time card, with the time checked off by the cannery timekeeper."
—Woman's Journal.

* * *

The streets of Pittsburgh, Pa., are said to be crowded with one-armed and one-legged men, 95 per cent of whom were injured in the mills of the Steel Trust. Says the Pittsburgh Survey:

"We have the Pittsburgh district sending out from its mills, railroad yards, factories and mines, every year, fifty one-legged men, 100 hopeless cripples walking with crutch or cane for the rest of their lives; forty men with a twisted, useless arm; thirty men with an empty sleeve; twenty-seven men with but one hand; sixty with half a hand gone; seventy-five one-eyed men, etc." (See Pittsburgh Survey. Part 1. page 1145.)

The "Survey" further says that for every $123,065 lost in wage-earning power, a compensation of only $650 is made. This is the United States Steel Corporation that some people [illegible] to be a very [illegible]

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[illegible] 5th of December decided to use the newly adopted initiative by providing the necessary portion of $3,000 [illegible] for the [illegible] appropriations in the [illegible] for 1913. This policy will enable the citizens to secure, if necessary, a popular vote in 1913 by popular initiative, in 1914 by legislative initiative and in 1916 by popular initiative.

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The Young Men's Christian Association opened its sixth triennial world's convention at Peking on the 12th of December, 1912. Yuan Shi Kai, President of the Chinese Republic, received on that day 240 Chinese delegates, representing the most important cities, universities and colleges of the fourteen Chinese provinces, and he also received thirty American and European secretaries of Chinese branches of the Association. Addressing the delegates, Yuan Shi Kai spoke appreciatively of the work of the Association in China. The energies of the Association's branches, he said, were peculiarly acceptable at the present time, when Chinese citizens generally were realizing that with the inauguration of the republic the greatest responsibilities and higher moral obligations devolved on the people. The Chinese government would therefore give every encouragement to the Young Men's Christian Association in its inculcation of discipline and obedience to authority, thus increasing the harmony between the government and the people.—The Public.

The spirit of internationalism finds many ways to express itself. The Young Men's Christian Association is one of them. If this institution lives up to its opportunities it may become a great power for peace. Socialists who believe in "working from within" may find in the Y. M. C. A. a fruitful field for their labors.

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The Swiss Social Democrats held their annual congress the middle of November, 1912, and reported an increase in membership of 7,000, making a total of 27,500. The high cost of living formed the chief topic of discussion; [illegible] an [illegible] was [illegible] that the government be urged to [illegible] national [illegible] [illegible] [illegible]